AZERBAIJANI MULTICULTURALISM

TEXTBOOK FOR HIGHER EDUCATION

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PREFACE

A distinguishing feature of the remarkable process of globalization in the world today is the increase of ethnic, racial, religious and cultural diversity in society. The process of globalization has drawn almost all states into its orbit, helping to create ethnic, racial, religious and cultural diversity in the majority of countries.

Objective and subjective factors shape the formation of this diversity in society. Objective factors include historical, geographical, political, social, economic and cultural reasons. The main subjective factor, however, is connected with policies pursued by the state despite the increase in ethnocultural diversity in society.

One aspect is extremely important when considering the role of the state in the increase of ethnocultural diversity: this is whether the diversity is introduced to society *obligatorily* or *voluntarily*. In the first case, ethnocultural diversity is exported to the territory of a state without heed for the will of that country, that is, obligatorily. For instance, after occupying the territory of Azerbaijan the Sassanid Empire, the Arab Caliphate, the Seljuks, tsarist Russia and the Soviet Union all pursued a policy of moving people into Azerbaijan

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in order to resolve population differences in their own territories. Another example is the German government, which after World War II allowed labour migrants into the country in order to ensure economic development. France, Belgium and other Western countries admitted large numbers of labour migrants.

It is true that both in the past and today there have been states that try to limit ethnocultural diversity, as they consider it a threat to their national security. This shows that these states have an ambivalent attitude towards the ethnic, racial, religious and cultural diversity within their own societies. However, the shaping of ethnocultural diversity in society is a result of objective historical developments. This diversity, moreover, shapes ethnocultural values and cultures of the nations and forms their world view and the basis of their activities. Therefore, this diversity plays a positive role in the lives of nations. The prominent Indian politician and leader, Mahatma Gandhi, highly appreciated the role of diversity in the development of society. He said that a culture that aspired to be exclusive was doomed to extinction.

Ethnocultural diversity, which includes the ethnocultural values and cultures of peoples and guides their actions and world view, is essentially a positive phenomenon and plays a positive role in the lives of nations. In a democratic law-governed society, it is important for the state to protect this diversity, just as it does social justice, tolerance and equality of opportunity. The protection of ethnocultural diversity is an integral part of active state policy. The management of ethnocultural diversity must take into account the interests of all parties concerned; that is, the state and the ethnic and religious minorities themselves. If ethnocultural diversity is not managed correctly, serious problems and even conflicts may arise in different ar-

eas. Therefore, the appropriate management of ethnocultural diversity acquires great practical importance for every multicultural state.

National Leader of Azerbaijan Heydar Aliyev attached great importance to the protection of ethnocultural diversity in society. He said: '*The more ethnicities a country has, the richer it becomes, as each of them contributes to world culture and civilization.*'

UNESCO adopted a Universal Declaration on Cultural Diversity on 2 November 2001. Article One of the declaration, entitled 'Cultural diversity: the common heritage of humanity', says, *As a source of exchange, innovation and creativity, cultural diversity is as necessary for humankind as biodiversity is for nature. In this sense, it is the common heritage of humanity and should be recognized and affirmed for the benefit of present and future generations.*'

Just as it is not easy for the state to substantiate theoretically the importance of managing ethnocultural diversity in society, it is also difficult to do in practice. Many states, even a number of leading Western states, are unable to manage ethnocultural diversity in society appropriately. Disturbances on ethnic, racial, religious and cultural grounds in those countries are evidence of this. One of the mistakes in managing cultural diversity is enforced cultural assimilation. Or, as mentioned above, some states think that an increase in ethnocultural diversity threatens their security and try to prevent an increase in diversity through a policy of isolation. At present the number of such states is growing as a result of the refugee and migrant crisis.

The present-day Republic of Azerbaijan is one of the exemplary states in the sphere of the appropriate management of ethnocultural diversity in society. Azerbaijan has achieved great success in this sphere, as can be seen in the absence of any ethnic, religious and racial

confrontation or conflict in the country. It is the result of the multiculturalism policy founded by the National Leader of Azerbaijan, Heydar Aliyev, and successfully pursued by the current President of the Republic of Azerbaijan, Ilham Aliyev.

Another important indicator of the appropriate management of ethnocultural diversity in Azerbaijan is the use of the terms *'the Azerbaijani model of multiculturalism'*, or *'the model of multiculturalism in Azerbaijan'*, which are widely used in scholarly literature. It is evidence of the growing interest in Azerbaijan's experience in the management of ethnocultural diversity and in the sphere of multiculturalism in general. Many states are now studying Azerbaijan's experience in the sphere of multiculturalism.

The Republic of Azerbaijan puts forward a more rational model of multiculturalism than the one suggested by Western countries, though they are the birthplace of the policy of multiculturalism. As President Ilham Aliyev noted, Azerbaijan is already recognized as a centre of multiculturalism in the world. The unique role of Azerbaijan in the world is highly appreciated. In several of his speeches President Ilham Aliyev noted the importance for other countries of learning from the experience of Azerbaijan in the sphere of multiculturalism: *'Our experience is being studied. I am sure that if the experience of Azerbaijan is applied in other countries, inter-religious and inter-ethnic relations will work out well on a healthy foundation.'* The teaching of Azerbaijani Multiculturalism as a discipline at foreign universities is a striking example of the benefit of this experience.

The subject of Azerbaijani Multiculturalism has been taught at dozens of universities in Azerbaijan and abroad for two years now. The development of a textbook on the subject is an important factor in its success. Taking this into account President Ilham Ali-

yev issued an instruction on 11 March 2016 'On the declaration of 2016 the Year of Multiculturalism in Azerbaijan.' The instruction contained an action plan, which included the creation and publishing of a textbook on the subject.

The Baku International Multiculturalism Centre compiled the textbook *Azerbaijani Multiculturalism* with the help of distinguished scholars of Azerbaijani history, literature, philosophy, law, psychology, contemporary politics, language, ethnography and international relations.

This textbook is the first resource to give a systematic presentation of the model of Azerbaijani multiculturalism. In its three sections the textbook analyses all the main points of Azerbaijani multiculturalism, including the objective and subjective reasons for its birth, its historical evolution, its sources in literature, art, science, philosophy, journalism, politics and law, its reflection in different forms of social consciousness and its manifestation in the domestic and foreign policy of Azerbaijan.

The first section, which forms the introductory part of the textbook, deals with the discipline, its methodologies, relationship to other social and humanitarian sciences, its main functions and importance. It also tackles theoretical issues and other matters related to multiculturalism (the essence of multiculturalism; multiculturalism as a social phenomenon, policy model and way of life; the main reasons for the formation of multiculturalism; comparative analysis of the assimilation and isolation models of multiculturalism, their strong and weak points, etc.).

The second and third sections form the main part of the book. In the second section multiculturalism is presented as the state policy of the Republic of Azerbaijan and the way of life of the Azerbaijani people. This section analyses important issues from the theoretical point of view, including

'Multicultural security and its main principles' and 'Azerbaijanism and multiculturalism'. The matchless roles of the National Leader of Azerbaijan Heydar Aliyev and the current President of the Republic of Azerbaijan Ilham Aliyev in the formation of Azerbaijani multiculturalism are considered. Elsewhere the second section considers the objective and subjective reasons for the emergence of the Azerbaijani model of multiculturalism, its historical evolution, literary, artistic, scientific, philosophical, journalistic, political and legal sources, as well as the reflection of multiculturalism in the socio-philosophical thought of Azerbaijan, its art and culture. Finally, the second section looks at multiculturalism as an integral part of the domestic policy of the Republic of Azerbaijan, its influence on relations between the state and religion and the protection of the ethnocultural values of the different ethnicities and peoples living there.

While the second section of the textbook analyses multiculturalism in domestic policy, the third section focuses on multiculturalism in Azerbaijan's international relations. This section presents a number of examples of the relationship between multiculturalism and the foreign policy of the Republic of Azerbaijan, or to be more specific, it considers multiculturalism as a factor in the country's successful foreign policy. It analyses the Baku Initiative, which recently entered the political vocabulary and enables the development of dialogue among different cultures. This section also looks at the role of the Heydar Aliyev Foundation in the implementation of multiculturalism policy and outlines the work of the Baku International Multiculturalism Centre in promoting the Azerbaijani model of multiculturalism. It examines the Republic of Azerbaijan's cooperation with international organizations in implementing its policy of multiculturalism

and the role of the national diaspora abroad in promoting the Azerbaijani model of multiculturalism. This section concludes by presenting models of multiculturalism in a number of countries (Canada, Australia, the USA, the UK, France, Germany, Switzerland, Portugal, Spain, Italy, Turkey, Russia, Georgia, Moldova, Israel and Indonesia) and comparing them with the Azerbaijani model.

The textbook is designed for undergraduate students in Azerbaijan, undergraduate and postgraduate students abroad and anyone interested in the model of Azerbaijani multiculturalism.

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SECTION

I

INTRODUCTION

Chapter 1

AZERBAIJANI MULTICULTURALISM: METHODOLOGIES, FUNCTIONS AND IMPORTANCE

1.1. The Essence of Multiculturalism

The term 'multiculturalism' appeared in academic literature in the 1960s and 70s, encompassing a range of ideas. These different ideas make it harder to understand the essential meaning of the term multiculturalism and to teach it as a subject.

The term multiculturalism may be used in both a broad and narrow sense. The broad sense of the term proceeds from its etymology and is the notion of polyculturalism. In translation from Latin multiculturalism refers to 'the existence of many cultures simultaneously in one place and time'. Multiculturalism includes ethnic, racial, religious and cultural diversity and the values that underpin it.

Today, ethnic, racial, religious and cultural diversity exists in most countries. This objective diversity is the result of historical

development. The diversity is apparent in ethnocultural values and cultures, and shapes outlook and behaviour. A society in which the representatives of different ethnic, racial, religious and cultural groups live is called a multicultural society. Therefore, most countries are multicultural in the broad sense of the word.

But in the narrow sense of the word the notion of multiculturalism reflects the concrete policy pursued by a state in relation to ethnic, racial, religious and cultural diversity, i.e. the protection of diversity.

The Canadian scholar Paul Dumouchel in his article 'Comparative Multiculturalism' notes at least three different meanings of multiculturalism as a term in scholarly literature. In the first meaning multiculturalism refers to a *socio-historical situation* in which members of different ethnocultural groups live in the same territory. He considers this use of the term multiculturalism to be *descriptive* in nature. It is also similar to multiculturalism in the broad sense mentioned above.

Dumouchel connects the second meaning of multiculturalism with the concrete *policy* pursued by a state in relation to the ethnocultural diversity in society. The second meaning of multiculturalism as a term derives from its first meaning. So the state uses a number of policies, of which *multiculturalism* is one, to manage the multicultural situation in society. The term multiculturalism used in this sense encompasses the reaction of the state to the ethnocultural diversity within society; it expresses the policy of multiculturalism which ensures the protection and development of diversity. Paul Dumouchel's second meaning of multiculturalism coincides with the narrow meaning of multiculturalism that we noted above.

And finally, Paul Dumouchel notes that multiculturalism has a third meaning, which is normative in nature; that is, it shows how multicultural society should be organized from the point of view of justice. He writes that multiculturalism has been used in this sense by Charles Taylor, Will Kymlicka, James Tully and other distinguished

scholars of the phenomenon of multiculturalism. These authors think that if ethnocultural diversity is present in society, it should be protected and developed. This is the normative demand of multicultural justice.

Dumouchel is right to note that the first meaning of the term multiculturalism emerged long before the subsequent meanings, since multiculturalism has featured in state policy only in the past 35-40 years. But it should be noted that Dumouchel's third meaning of multiculturalism gives tangible expression to the second meaning of the term. It is, therefore, not right to think of it as an independent meaning of this term. We shall use this term in its broad and narrow meanings.

Some definitions of multiculturalism reflect both its narrow and broad meanings. For example, this is the definition of multiculturalism given by *The Harper Collins Dictionary of Sociology* (1991):

'Multiculturalism as a feature of many societies is the acknowledgment of the existence and development of pluralism. Multiculturalism aims to protect cultural diversity, for instance, the defense of the language of minorities. At the same time it caters for the unequal relations of the culture of minorities with the culture of majorities'.

As we noted above, the notion of multiculturalism as a synonym of polyculturalism expresses ethnic, racial, religious and cultural differences and the values which form the basis of these diversities. In connection with this the Stanford Encyclopedia writes that,

'Multiculturalism has been used as an umbrella term to characterize the moral and political claims of a wide range of marginalized groups, including African Americans, women, LGBT people, and people with disabilities... Contemporary theories of multiculturalism, which originated in the late 1980s and early 1990s, tend to focus their arguments on immigrants who are ethnic

and religious minorities (e.g. Latinos in the U.S., Muslims in western Europe), minority nations (e.g. Catalans, Basque, Welsh, Québécois), and indigenous peoples (e.g. Native peoples in North America, Australia, and New Zealand).'

Comparison of the notions of tolerance and interculturalism helps to define the idea of multiculturalism. The idea of multiculturalism is close to tolerance in content. To be more specific, tolerance forms the basis of the policy of multiculturalism. We noted above that at present there are ethnic, racial, religious and cultural differences in the majority of countries. These differences find their reflection in ethnocultural values. Some ethnocultural values belong to ethnic and religious ethnicities. Multiculturalism as a policy envisages tolerance on the part of the majority people towards the minorities and their ethnocultural values. But the scope of multiculturalism as an idea is not limited to the scope of tolerance and is much broader. This Euler diagram shows the relationship of these two ideas:

A – Multiculturalism
B – Tolerance
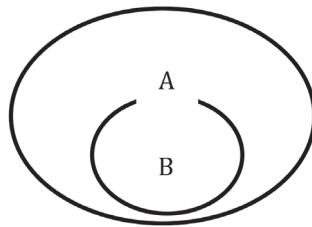
Alongside tolerance of ethnic and religious minorities multiculturalism includes respect for their ethnocultural values. In this regard, the well-known British scholar Lord Parekh notes that in multiculturalism, demands for recognition go beyond the plea for tolerance and include *'acceptance, respect and even public affirmation of their differences'*.

It should be said in passing that some of the literature confuses the ideas of multiculturalism and interculturalism or even considers them to be the same. This is not right, because there are

specific differences between the notions of multiculturalism and interculturalism.

Multiculturalism envisages the coexistence of diverse ethnocultural groups and the development of tolerance, even mutual respect among them. When in parallel with multiculturalism the differences between these groups are inflated, this can in some societies give rise to social fragmentation and disintegration. As a result, the ethnocultural groups become isolated from each other. To prevent this, dialogue and cooperation should be developed among the various ethnic, racial, religious and cultural groups. And this is connected with interculturalism. In intercultural society each ethnocultural group preserves its own identity but at the same time cooperates with other ethnocultural groups through dialogue in order to create a common socio-cultural environment. The common socio-cultural environment ensures the consolidation of integration and creates favourable conditions for the protection and development of ethnocultural diversity. This strengthens the mutual relations of cooperation and friendship among the ethnocultural groups. In other words, an intercultural society is at a qualitatively new stage in development. At this stage ethnic, racial, religious and cultural groups are respectful of each other's ethnocultural values and cooperate with each other, which strengthens aspirations for integration within society.

1.2. Multiculturalism as a Policy Model for the Managing of Ethnocultural Diversity

As has been noted above, there is ethnic, racial, religious and cultural diversity in the majority of countries, which is the result of objective, historical processes. One way to manage this diversity is multiculturalism. Multiculturalism in the narrow meaning of the word reflects concrete state policy or a policy model concerning the ethnic, racial, religious and cultural diversity in society. But when defining the essence and importance of multiculturalism and

its role in managing ethnocultural diversity, multiculturalism should first be considered as a social phenomenon. Multiculturalism is a product of the development of society, which emerged under the influence of events under way in society.

Multiculturalism as a social phenomenon exerts influence on other social phenomena, such as politics, the economy, culture, moral and spiritual values, different forms of social consciousness, etc., and is interrelated with them. Besides, as a social phenomenon multiculturalism ranks in importance alongside the concepts of social justice, equality of opportunity and democracy. Therefore, protecting the rights and freedoms of every ethnic, racial, religious and cultural group and ensuring their equality before the law meet the requirements of social justice and the norms of democratic society.

The following factors influence multiculturalism as a social phenomenon:

1. *The coexistence over many years of different nations in the same territory.* For example, this is the reason for the coexistence of different cultures in Azerbaijan. Since ancient times different nations have lived in Azerbaijan in peace and security;

2. *The geographical location of the country*. This refers to areas where different cultures and civilizations come together. The nations living in these areas made contact with different ethnicities, races, religions and cultures, establishing and developing economic, commercial and cultural relations with them. This in turn created favourable conditions for the formation of a multicultural environment. Geographical location is a factor in the plurality of cultures that exist in Azerbaijan. Azerbaijan is located at the intersection of different civilizations, cultures and religions and the ancient Silk Road passed this way. Azerbaijan's favourable geographic location played a positive role in its formation and development as an ethnically and culturally diverse society;

3. *The flow of peoples to economically developed countries for social and economic reasons.* Economic migration is considered the main reason for the multiplicity of cultures in the Western countries today. But recently the character of this flow has substantially changed. The flow of people from military conflict in Syria, Iraq, Afghanistan and other countries in the Middle East and Africa,to the developed European countries is on such a large scale and so uncontrolled that it has become a political migration;

4. *Migration or resettlement policy of peoples conducted by colonial powers.* The Russian Empire's resettlement of Armenians from the Middle East to the south Caucasus is a striking example of this policy;

5. *Migration of peoples from their countries of residence to other countries as a result of military conflict.* Military conflicts continuing in a number of countries in the Middle East (Syria, Afghanistan and Iraq) have caused the members of different religious and ethnic groups to seek asylum in European countries. This in turn entails an increase in ethnocultural diversity in the countries where they find asylum.

Assimilation, isolation and multiculturalism

The multicultural society formed as a result of the aforementioned factors should be governed by the state. To be more specific, the ethnocultural diversity has to be managed. If the state does not manage this diversity properly, serious problems and even conflicts in the development of society may arise. Therefore, the appropriate management of this diversity is an issue of great practical importance for each multicultural state.

As has been noted, multiculturalism is one of the possible policy models to resolve the problems facing the state in connection with ethnic, racial, religious and cultural diversity. Multiculturalism as a policy model emerged in Canada in the 1960s. Before the advent of

the policy of multiculturalism states with ethnic, racial, religious and cultural diversity sought to manage this diversity mainly via two policy models – the models of assimilation and isolation:

The policy of assimilation envisages the elimination of the ethnic, racial, religious and cultural diversity of national minorities in society by their absorption into the culture of the titular (main) ethnos.[*]

The policy of isolation opposes contact between the ethnocultural values of national minorities and the ethnocultural values of the titular (main) ethnos, thereby preventing the integration of the national minorities into society.

The policy of isolation is manifest in two forms: 1. It hinders the entry of national minorities into the country and their settlement there. 2. It isolates a group of people, who have already settled in the country, in order to prevent their assimilation in society. In the latter case this policy is known as apartheid.

Apartheid in translation from the Afrikaans language means 'isolation', 'separation', and 'living in isolation'. It was a policy pursued by the ruling National Party in the Republic of South Africa from 1948 to 1994. The policy was based on racial discrimination, dividing the population of the country into four groups: the Blacks, the Whites, the Coloured and the Indians. During the period 1960-94 three and a half million of the non-white population were moved from the territories they inhabited to special zones (reservations). In 1970 the 'non-white' population was deprived of political representation and their civil rights were considerably restricted. The racists in power applied racial discrimination to all spheres of life: education, healthcare and other spheres functioned separately for the non-white population. The apartheid system was abolished in the Republic of South Africa after the general election victory of democratic forces under the leadership of the country's first black president, Nobel Peace Prize winner Nelson Mandela.

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[*] 'Titular ethnos' refers to the main ethnos that dominates the political, economic and cultural life of the country, and in the majority of cases constitutes the majority population. As a rule, the state education system is founded on the language and culture of this ethnos.

The course of history has proved the ineffectiveness of these two policy models in managing ethnocultural diversity. It became obvious that the policy of assimilation is wrong when culture plays a leading role in contemporary social development, while it also became clear that the policy of isolation is mistaken in conditions of globalization, when cultures mix and merge. The failure of the policies of assimilation and isolation to manage ethnic, racial, religious and cultural diversity is one of the main reasons for the emergence of the policy of multiculturalism in the 1960s and 70s first in Canada, then in a number of multicultural countries in Europe.

Unlike the policy of isolation, multiculturalism as a policy that seeks to manage ethnic, racial, religious and cultural diversity opposes the extinction of the ethnocultural values of national minorities and instead protects those values, while unlike the policy of isolation it creates favourable conditions for the interaction of the ethnocultural values of national minorities and those of the titular ethnos, providing favourable opportunities for the integration of national minorities into the society in which they live. In other words, multiculturalism neither assimilates the ethnocultural values of national minorities, nor isolates the development of these values from the development of society. By creating equal conditions for the development of the ethnocultural values of the titular ethnos and those of national minorities multiculturalism creates favourable conditions for their interaction.

Soft and hard forms of multiculturalism

There are various views in the literature concerning the soft and hard forms of multiculturalism and the distinct differences between them. According to Prof. Chandran Kukathas of the London School of Economics, the strong and weak forms of multiculturalism are manifest in relation to the ethnocultural diversity in society.

The soft form of multiculturalism creates conditions for ethnic and national minorities to protect their ethnocultural values. But if

they are unable to protect their ethnocultural values themselves, the best way out of this situation is to adopt the ethnocultural values of the titular ethnos. In other words, they find themselves in a situation in which it suits them to accept the ethnocultural values of the titular ethnos without any outside pressure. In such a situation it is difficult to protect cultural identity and ethnocultural values. As they see no other solution, the minorities give up willingly the idea of protecting their ethnocultural values if not completely, then at least to a certain extent, and think it practically beneficial to integrate into the society in which they live. For example, the soft form of multiculturalism was observed in the Soviet Union. Though the non-Russian union republics of the Soviet Union had wide opportunities to protect and develop their languages, literatures and cultures, they still preferred to learn the ethnocultural values and history of the Russian people and to be educated in Russian, because it helped them build their careers and be successful in all the spheres of the society in which they lived.

There is a near identical situation at present in some Western countries; for example, in the USA, Canada, the Netherlands, Great Britain and Austria. Tolerance is shown towards the ethnocultural values of the national minorities living in these countries. As a result of this attitude, the national minorities have the right to protect their customs and traditions, to publish newspapers and magazines, and even to open schools in their own languages in the countries in which they reside. Prof. Kukathas has observed that in these countries tolerance is shown towards various cultures or customs and traditions that are not in themselves consistent with liberalism or liberal values. According to him, classical liberal society is able to embrace even illiberal elements. The tolerance shown towards national minorities by liberal societies neither assimilates their ethnocultural values, nor isolates them. However, despite the tolerance shown towards national minorities and their ethnocultural values in Western countries, the ethnic minorities think it more important to learn the ethnocultural values of the

titular ethnos, to assimilate their language, customs and traditions in order to integrate into that society. Doing so gives them every opportunity to take an active part in all parts of life of that society. Thus, national minorities willingly refuse to make use of the opportunities created by the soft form of multiculturalism existing in a number of Western countries.

Unlike the soft form, multiculturalism in its hard form requires the creation of all the conditions for national minorities both to preserve their ethnocultural values, and to take an active part in all areas of life of the society in which they live. Tolerance of ethnocultural diversity in society is not enough for the hard form of multiculturalism. The supporters of this form think that the state should protect and develop this diversity, supporting it financially, legally and morally. In this regard, the Canadian professor Will Kymlicka, a well-known scholar of multiculturalism, says that the state should recognize the rights of all ethnic, religious and racial groups and propose special programmes for the protection of their cultures. He believes this intervention by the state will help to preserve the cultural independence of minorities. Nevertheless, Will Kymlicka thinks that the national minorities should respect the laws of the society in which they live.

Both of these forms of multiculturalism are based on the theory of liberalism. But as Prof. Kukathas has noted, soft multiculturalism, which does not accept state intervention in the management of national relations in society, is based on classical liberalism, while hard multiculturalism, which advocates active state intervention in the management of those relations, is based on modern liberalism.

Multiculturalism as a way of life

A country that advocates multiculturalism raises it to the level of state policy, making it an integral part of state ideology. The next stages in the development of multiculturalism as a social phenomenon concern its transformation into state ideology and

state policy. The state plays the main role in the accomplishment of these stages.

The transformation of multiculturalism into a way of life is the highest stage of its development. At this stage civil society plays an extremely active role in spreading multiculturalism in society. The ideas of multiculturalism are gradually consolidated in the public consciousness. The President of the Republic of Azerbaijan, Ilham Aliyev, says that the transformation of multiculturalism into the way of life of the Azerbaijani people is an important priority:

'The prevailing climate in Azerbaijan, the interreligious and inter-ethnic relations and values of multiculturalism are a way of life for us. But if we look at other countries, we can see that this is not the case everywhere. On the contrary, conflicts, wars, clashes break out on ethnic and religious grounds and blood is shed on the grounds of creed.'

President Aliyev appreciates that multiculturalism as a state policy and way of life in Azerbaijan is a great achievement and notes that these two factors create a positive climate in the country.

Multiculturalism is a positive phenomenon, as it represents the presence of many cultures, of ethnocultural diversity, in society. It signifies a process of differentiation in the development in society and is a sign of development. In addition, as well as signifying ethnocultural diversity, it is also a policy to manage that diversity. The most distinctive feature of multiculturalism as a major policy designed to manage ethnocultural diversity, and what gives it the edge over other policies (assimilation, isolation), is that it seeks to protect and even develop the ethnic, racial, religious and cultural diversity in a united society. The policy of multiculturalism has the edge over the policy of assimilation, because it prevents the extinction of ethnocultural diversity, on the one hand, and creates the necessary conditions for the integration of the ethnocultural values of the national minorities with those of the titular ethnos, on the other. As a result, the policy of multiculturalism creates the

conditions for the integration of all the minority peoples into the society in which they live.

As for the management of ethnocultural diversity in Azerbaijan, it should be said that this diversity has been managed in the country for centuries on the basis of the principles of multiculturalism. In this regard, President Ilham Aliyev said at the opening ceremony of the Fourth World Multicultural Dialogue Forum:

'Multiculturalism is a state policy in Azerbaijan. At the same time, it is our way of life. Though multiculturalism is a relatively new term and sometimes difficult to pronounce, its ideas have always existed in our country. Irrespective of the historical period and political system, our people have always actively defended and propagated multiculturalism within the country and beyond its borders.'

1.3. Azerbaijani Multiculturalism as an Academic Discipline

Ethnic, racial, religious and cultural diversity exists in the majority of countries at present. It is the result of objective, historical processes and is completely natural. Many states have favourable historical and geographical conditions for the protection of diversity. Unfortunately, there are very few countries in which the protection of diversity is regarded as a major objective of state policy. The Republic of Azerbaijan is one of the rare states to have adopted multiculturalism as a state policy. President Ilham Aliyev has repeatedly noted in his speeches that multiculturalism is a state policy. In one of his speeches he said the following: *'There is no alternative to multiculturalism. Of course, we are aware that there are different opinions and views concerning it. Some people claim that multiculturalism has failed, but there are also positive examples. Multiculturalism is a state policy for us and it is our way of life.'*

A dualistic approach to multiculturalism can be said to have emerged in the world. There is no multicultural climate in the advanced European countries; it has remained outside state policy and been left to its own devices. In these countries people no longer believe in the future of multiculturalism. David Cameron, Prime Minister of Great Britain (2010-16), thought the situation so hopeless that he said the policy of multiculturalism had failed. This can be regarded as the pessimistic pole of multiculturalism policy.

The second, optimistic pole is that taken by Azerbaijani President Ilham Aliyev. Azerbaijan is a country, where multiculturalism triumphs and is state policy.

Historically Azerbaijan has been a multicultural and tolerant country, and multiculturalism has risen to the level of a way of life. The Azerbaijani state has implemented major projects to protect ethnocultural diversity in society. This has made Azerbaijan a centre of multiculturalism in the world. Such terms as 'multiculturalism' and 'the model of Azerbaijani multiculturalism' have entered the vocabulary. Interest in Azerbaijan's progressive experience in the sphere of multiculturalism is increasing in the world. The most striking sign of this is the teaching of the discipline 'Azerbaijani multiculturalism' in a number of universities in Azerbaijan and abroad.

What does this discipline teach?

The discipline of 'Azerbaijani Multiculturalism' teaches the reasons for the birth of multiculturalism down the centuries, its essence, its theoretical, ideological and legal-normative foundations, its distinguishing features, including its advantages and the prospects for its development.

The main goal of the discipline is, therefore, to explain to students the essence of the Republic of Azerbaijan's policy of multiculturalism, its characteristics and the reasons for its successful implementation.

At the same time the students of Azerbaijani Multiculturalism learn about the emergence and development of the history, literature, culture, language, psychology, ethnography, politics and

sociology of Azerbaijan. This then takes them to the nearby area, the Caucasus, and further afield to the whole Orient.

1.4. Teaching Methodologies of Azerbaijani Multiculturalism

As an interdisciplinary subject Azerbaijani multiculturalism applies logical methodologies or the general methodologies of scientific cognition. The main logical methodologies used here are observation, comparison, measuring, experimentation, induction and deduction, analysis and synthesis, abstraction and generalization.

Observation

Observation is the study of phenomena through the perception of reality in order to determine their meanings and define their importance. As a rule, during observation the observer does not interfere in the development of the object.

There are two types of observation:

a. Outside or external observation. In this case the observer watches an ongoing process from the outside;

b. Inside or internal observation. In this case the observer participates actively in the process.

Moreover, depending on the use of technical means in the process of observation, the observation may be direct or indirect (instrumental). In direct observations the observer obtains information about the object without using any technical means (television, radio, internet, etc.). The observer may obtain information about the object indirectly (for example through observation, or through questionnaires). Such observation is called indirect observation.

The academic discipline of Azerbaijani Multiculturalism widely uses the methodology of observation. For example, through observation it is possible to determine the absence of any

confrontation among members religious confessions or different ethnic groups, as well as to determine the presence of friendly relations among them and to conclude that the multicultural climate is at a high level.

Comparison

Comparison is a methodology that compares objects in order to determine their identical and different features. This methodology plays an important role in determining the essence of objects and phenomena. Comparison is an important component of generalization, which is itself a significant stage of intellectual knowledge. Besides, comparison plays a key role in analogy.

The methodology of comparison is of great importance in Azerbaijani multiculturalism. For example, this methodology is widely used in defining the features of the Azerbaijani model of multiculturalism, including its superiority to other models.

Measuring

Measuring is the methodology used to determine the quantitative aspects of an object through the use of special technical devices and units of measurement. The relationship between the quantity and features of objects are determined using this methodology.

Using measuring as methodology in Azerbaijani Multiculturalism, it is possible to determine the quantitative indicators of phenomena studied in the sphere of multiculturalism and find out their specific features. For example, by counting the number of members of religious communities that take part in presidential, parliamentary and municipal elections it is possible to determine the political activeness of a community.

Experimentation

Experimentation (*experimentum* in Latin, which means *practice*) is a methodology of empirical research that institutes observation in order to determine the truthfulness of a provision and studies objects and phenomena in controlled and managed conditions. Unlike observation the situation studied does not exist before the beginning of the experiment. It is created for that purpose. Unlike other empirical research methodologies, experimentation is able to intervene in the research. Experimentation excludes all influences and factors that hinder the creation of the necessary conditions, and includes observation and measuring with the necessary technical devices.

As the other general methodologies of scientific understanding, experimentation may also be used in Azerbaijani Multiculturalism. For example, an experiment may be conducted to verify the truth of the claim *'There is no ethnic and religious discrimination in Azerbaijan.'* A controlled and guided observation situation would be created for the experiment in which respondents would be asked questions and given practical choices to make. This experiment would allow the truthfulness of the claim to be verified.

Induction

Induction (in Latin *inductio* means to make *one's way towards...*) as a research methodology expresses the movement of knowledge from concrete facts towards general provisions. By using this methodology concrete facts are gathered and generalized and as a result of it new generalized knowledge is achieved. If all the facts are used in achieving the new knowledge, induction becomes complete; otherwise it is incomplete. In the majority of cases it is difficult to take into consideration all the facts for objective reasons, so

incomplete induction is encountered more than complete induction. Unlike complete induction, the knowledge obtained through incomplete induction is probable in nature.

Induction is a frequently used methodology in the discipline of Azerbaijani multiculturalism. It is in the nature of the subject. As a discipline that studies the reality of Azerbaijan, Azerbaijani Multiculturalism collects concrete facts about Azerbaijan and makes its own propositions. For example, in teaching this discipline the thesis that the ideas of tolerance and multiculturalism were always present in the history of Azerbaijan's socio-philosophical thought is substantiated through analysis of the oral folklore and works of prominent Azerbaijani thinkers, poets, writers and educators.

Deduction

Deduction (in Latin *deductio* means to make an inference by reasoning) is a comprehension methodology that deduces conclusions from generalizations. The knowledge obtained by this method is essential in character; that is, unlike incomplete induction, the result obtained by deduction is not probable in nature.

Many premises used in teaching the discipline of Azerbaijani Multiculturalism are obtained by using the deductive approach. For instance, when determining that a national minority has the right to develop its language, recourse can be made to Article 21 (Paragraph 2) of the Constitution of the Republic of Azerbaijan concerning the official language and Paragraphs 1 and 2 of Article 45 ('the right to use one's mother tongue') which enshrine the right. Specifically, Article 21, Paragraph 2 says: *The Azerbaijan Republic ensures the free use and development of other languages spoken by the people.'* Article 45, Paragraph 1 says: *'Everyone has the right to use his/her mother tongue. Everyone has the right to be educated, to do creative work in any language, as desired.'* Article

45, Paragraph 2 says: *'Nobody may be deprived of the right to use his/her mother tongue.'*

Analysis and synthesis

Analysis (in Greek it means *dissolving, separating*) is a research methodology, in which the object of study is divided into its integral parts. Then each of these component parts is studied separately. This provides additional information about the object of study. For example, through the use of analysis the structure of the object, its integral parts and the relationship among them are determined.

As induction is the inverse of deduction, analysis is the inverse of synthesis. If analysis presupposes the theoretical disintegration of the integral parts of the object of study, synthesis (in Greek it means *combining, uniting*) presupposes the integration of the integral parts in one whole. Synthesis functions as the continuation of analysis.

This method is used in the study of many premises of Azerbaijani Multiculturalism. For example, while studying the policy of multiculturalism in the Republic of Azerbaijan, the basic elements (directions) of this policy are determined first, each element is examined separately and their interrelations are determined. Then by using the methodology of synthesis the information obtained about the integral parts of the policy of multiculturalism in the Republic of Azerbaijan are put together and comprehensive knowledge about this policy is obtained.

Abstraction

Abstraction (in Latin *abstractio* means *removal, putting aside*) is the methodology of mentally abstracting a number of elements

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from the object of study. As a rule, the elements that are mentally abstracted or removed from the object are secondary, unimportant elements. In the process of understanding, the researcher can easily get closer to the essence of the object when it is free from the unimportant indicators that do not reflect its essence.

Abstraction is closely connected with the methodology of analysis. To be more specific, the abstraction is a continuation of analysis. So, before subjecting an object to analysis the features of the object should be identified from the point of view of whether or not they reflect the object's essence.

These features allow for the wide use of the methodology of abstraction in Azerbaijani Multiculturalism. For example, anti-Semitism (enmity against the Jewish people, their culture and religion) has been seen in many countries, even in some Western ones recently. The application of the abstraction method to determine indicators of the absence of anti-Semitism in Azerbaijan takes into account that Jews have not historically been persecuted in Azerbaijan; they have enjoyed religious freedom, the right to publish their own newspapers and magazines and to be educated in their own language. It is not necessary to take into account other indicators (their living discretely in various parts of the country, their activity in political parties, their employment in different spheres of the economy, etc.). These indicators are separated out by using the abstraction method, as they do not tell us anything about the existence of anti-Semitism in Azerbaijan.

Generalization

The method of generalization joins the common features of several objects into one. For example, the Udi, Ingiloy and Khinaliq people are joined under the notion of Albanian peoples. Analysis and comparison establishes the common features of

the objects. The methodology of generalization moves from a particular notion towards a general one. The generalization of a notion, as an exercise in logic, is defined by an expansion in its scope and contraction in its content. This operation leads to a reduction in the specificity of the notion. For example, the notion of 'The history of social thought in Azerbaijan', obtained by the generalization of 'Ideas of tolerance in the history of social thought in Azerbaijan', is inferior to the latter from the point of view of content and specificity. Nevertheless, the newly obtained notion is a step towards revealing the essence of the object of study. The first step taken to determine the essence of a new notion is its generalization; that is, it is the inclusion of the notion in a notion that is much broader in scope. For example, in order to comprehend the notion of 'multicultural security' it has to be included in the broader notion of 'security'. This occasions specific thought about the notion of 'multicultural security'.

The logical methods of observation, comparison, measuring and experimentation are empirical methods of research, while induction and deduction, analysis and synthesis, abstraction and generalization are theoretical methods, though not far removed from the former.

1.5. Azerbaijani Multiculturalism as an Interdisciplinary Subject

Azerbaijani Multiculturalism is an interdisciplinary subject. It is based on the theses of philosophy, literature, psychology, history, culturology, law, sociology, linguistics and other social sciences, which shape the idea of the Azerbaijani model of multiculturalism.

Philosophy forms the theoretical and methodological foundations of Azerbaijani multiculturalism as a discipline. For example, in modern philosophy the idea that culture plays a

leading role in social development is widespread. The cultural-civilizational approach based on this helps to substantiate the notion that multiculturalism is a better, superior political model for the management of ethnic, religious, racial and cultural diversity in society than other political models. Besides, Azerbaijani multiculturalism as a discipline occupies a special place in the study of the ideas of ethnocultural diversity, tolerance and coexistence in the history of socio-philosophical thought in Azerbaijan. The issues analysed by social philosophy include the study of the interaction of the Republic of Azerbaijan's multicultural policy with its socio-economic development and foreign policy.

The literature of Azerbaijan is one of the main sources on Azerbaijani Multiculturalism. The study of the protection of racial, ethnic, religious and cultural diversity in the works of prominent Azerbaijani poets and writers down the centuries and in works of literature in general that promote coexistence and tolerance show that the Azerbaijani model of multiculturalism has deep roots.

Multiculturalism is a value inherent to the Azerbaijani nation, a value that defines the psychology of the nation, its mentality. Psychology as a discipline contributes to substantiating these theses from a scientific point of view.

The history of Azerbaijan conveys information on the coexistence of different peoples, nations and confessions in peace and security for centuries. It substantiates further the theses of Azerbaijani Multiculturalism.

Culturology as a discipline studies the importance of ethnocultural values reflected in the culture, literature and art of the Azerbaijani people and represents empirical material to substantiate some of the theses of Azerbaijani Multiculturalism. For example, the respect observed in the culture, literature and art of the Azerbaijani people for the ethnocultural values of the national minorities living in Azerbaijan tells of the peaceful, secure

coexistence of these nations in the territory of Azerbaijan since ancient times.

Law as a science deals with the laws introduced by the state of Azerbaijan to defend the rights of the ethnic, racial, religious and cultural minorities and to protect their ethnocultural values. Besides, law studies the content and importance of legal-normative documents adopted by the international organizations of which Azerbaijan is a member, and is a source of information on the work done in the country.

Political science subjects to comprehensive analysis the models of multiculturalism existing in other countries, particularly Western countries where multiculturalism emerged. The knowledge obtained as a result of this analysis allows parallels to be drawn between the Azerbaijani model of multiculturalism and the models of multiculturalism in the Western countries. The comparative analysis helps to understand the specific features of multiculturalism in Azerbaijan, including its superior features.

The science of sociology approaches multiculturalism as a social phenomenon and determines the role of factors that were very important in its genesis. Moreover, sociology helps determine the role of multiculturalism in society, its impact on the domestic and foreign policy of the country, its economic development and its culture. Sociology as a teaching discipline reveals the role of the social factors that have influenced the formation and development of multiculturalism in Azerbaijan; it also discloses the counter-effect of Azerbaijani multiculturalism on these factors.

The science of linguistics studies the rich nature of the Azerbaijani language, the role of other languages in its formation and development and the relationship between society and language, thereby helping to understand the special characteristics of the language policy of Azerbaijan, one of the features of the Azerbaijani model of multiculturalism.

1.6. The Main Functions and Importance
of Azerbaijani Multiculturalism as a Discipline

According to our definition, Azerbaijani Multiculturalism as an academic discipline studies the reasons for the emergence of multiculturalism in Azerbaijan, its essence, theoretical, ideological and legal-normative foundations, and its distinctive features, including its advantages, its present state and the prospects for its development.

The discipline of Azerbaijani Multiculturalism has three main functions: cognitive, predictive and practical.

In the cognitive function, through study of the emergence of multiculturalism in Azerbaijan, in other words of the Azerbaijani model, we come to a comprehensive understanding of this spiritual 'territory'. To be more exact, the discipline allows us to learn in detail about the reasons for the emergence and development of multiculturalism in Azerbaijan, its literary, artistic, philosophical, journalistic, political and legal sources, its reflection in domestic and foreign policy and about the features distinguishing the Azerbaijani model of multiculturalism from other models. At the same time, it is possible to acquire comparative knowledge about Azerbaijan's neighbouring countries.

The predictive function of the discipline of Azerbaijani Multiculturalism concerns the analysis of knowledge acquired concerning the current state of multiculturalism in the country and determination of its development prospects.

The discipline's practical function concerns the management of ethnic, religious, racial and cultural diversity in the country and taking the necessary steps to improve the multicultural situation.

Clearly, the cognitive, predictive and practical functions of the discipline of Azerbaijani Multiculturalism are closely connected with each other. The predictive and practical functions of multiculturalism are based on the knowledge obtained through

study. The predictive function allows changes that may happen in the country to be determined in advance, while application of the practical function means that the necessary reforms can be made. Under the influence of the predictive and practical functions the newly emerged multicultural situation, i.e. the discipline of Azerbaijani Multiculturalism, is studied more deeply. And this is done through the cognitive function of the discipline.

Having analysed the cognitive, predictive and practical functions of the discipline of Azerbaijani Multiculturalism, we should note too its political importance. It spreads accurate information about the multicultural situation in Azerbaijan, which has become a centre of multiculturalism. It may remove preconceptions circulated by some states and international and regional organizations about Azerbaijan and contribute to the formation of an objective attitude towards the country.

Questions

1. What is multiculturalism?
2. What is the relationship of multiculturalism to the notions of tolerance and interculturalism?
3. What features do assimilation, isolation and multiculturalism share, and what features are separate?
4. What are the reasons for the emergence of multiculturalism as a policy model?
5. What are the soft and hard forms of multiculturalism?
6. In the modern era why is it so important to protect ethno-cultural diversity and the ethnocultural values on which it is based?
7. What are the optimistic and pessimistic poles of the policy of multiculturalism?

8. What does the discipline of Azerbaijani Multiculturalism teach?

9. What are the teaching methodologies of Azerbaijani Multiculturalism?

10. What is the importance of philosophy for the discipline of Azerbaijani Multiculturalism?

11. What is the importance of political science for the discipline of Azerbaijani Multiculturalism?

12. What are the main functions of the discipline of Azerbaijani Multiculturalism?

13. What is the political importance of the discipline of Azerbaijani Multiculturalism?

14. What place does the discipline of Azerbaijani Multiculturalism occupy in the social sciences?

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MULTICULTURALISM AS A STATE POLICY OF THE
REPUBLIC OF AZERBAIJAN AND A LIFESTYLE OF THE
AZERBAIJANI PEOPLE

Chapter 2

MULTICULTURALISM AS AN INTEGRAL PART OF NATIONAL SECURITY

2.1. Multicultural Security and its Main Principles

The national security system has many components – economic security, transport security, energy security, food security and so on. Each of them taken separately or together is an important component in the life of the state. It is also important to include multicultural values as a national security component, as they are integral parts of moral, spiritual and ideological life. The country has to ensure multicultural security, as it ensures energy security, economic and national security.

Multicultural security essentially means the protection of the cultural values of all peoples, irrespective of their ethnicity, religion, race and culture. If problems arise and grow in ensuring the multicultural security of society, they will lead to confrontation and conflicts on ethnic, religious and racial grounds. The increase of ethnic and religious radicalism, xenophobia, anti-Semitism and

Islamophobia in several European countries in recent years is a striking example of the consequences of these problems.

Multicultural security consists of a number of principles, which oblige the state to be fair, confident and capable of qualitative renewal.

The principles of multicultural security are the following:

1. *All confessions and their members within society should be treated equally by the state from the political point of view.*

In one of his speeches President Ilham Aliyev said that when he was abroad people often asked him in surprise about the friendship among people of different faiths and their leaders in Azerbaijan. They want to know the reason for it.

The question itself sounds strange to an Azerbaijani; modern-day Azerbaijanis feels this relationship in their heart, their morals, though may not know the reason. This attitude is as important for our life as the air we breathe and the water we drink. But this question deserves a serious reply, of course. That this climate prevails in Azerbaijan is connected to the equal treatment that the different confessions receive from the head of state. He does not differentiate between them from the political point of view. This equal political treatment in turn obliges the confessions to be tolerant towards one another and the state. Thus, one of the main and most important principles of multicultural security is to create a mechanism for the equal treatment of the different confessions within the country from the political point of view.

2. *The state should take care to protect the national diversity existing in the country.*

Azerbaijan is a place where different peoples coexist in conditions of peace, friendship and brotherhood, sharing their joys and sorrows. The Udi, Ingiloy and the peoples of Budug, Khinaliq

and Qriz, who are all descendants of the ancient Albanians, the Jews, Talysh, Russians, Avars, Lezghi, Georgians, Kurds, and more recently Germans and other peoples and ethnicities have been able to transform this place into their common motherland. The Azerbaijani Armenians, who are of the same nationality as the separatists laying groundless claims to Azerbaijani land but who do not accept those claims, think of Azerbaijan as their motherland as well. The small ethnic groups of Khinaliq and Jek, who number the population of a small village and whose languages and ethnicities are not represented anywhere else, belong to Azerbaijan, too. Azerbaijan as a state thinks of the languages and cultural richness of these ethnicities as its own richness and strength. The National Leader of Azerbaijan Heydar Aliyev used to say: *'The more peoples the state brings together, the richer it becomes, because each of them makes its own contribution to world culture and civilization.'* Today members of all peoples and ethnic groups can be seen working in all spheres of life in the independent Azerbaijan – in politics, the economy, education, culture, in a word, everywhere. The state's equal treatment of all the peoples and ethnic groups residing in the country forms the basis of this principle.

Today the new, democratic society that has taken shape in Azerbaijan takes an active part in building the independent state. Whatever their ethnicity, a person feels a true citizen of Azerbaijan. Everyone can speak and write in their mother tongue and meet their other cultural needs. Article 44 of the Constitution of the Republic of Azerbaijan says the following about the ethnicity of citizens: *'Everyone has the right to keep their national identity. Nobody may be forced to change their national identity.'*

Members of different peoples and ethnic groups living in Azerbaijan can be found today in every walk of life – politics, the economy, education, sport, culture, in a word, everywhere.

3. *Support from the state and society for the protection and development of ethnocultural diversity.*

All the conditions are in place for the ethnic minorities in Azerbaijan to study their own literature and history. As a result, the minorities do not feel alien in their own country. Azerbaijan's cultural context is a moral and spiritual space for them. This political position is one of Azerbaijan's main priorities today.

Since the first years of independence there have been secondary schools with instruction in Russian and Georgian alongside Azerbaijani schools. Besides, 108 Lezghi schools teach in the Lezghi language (first to ninth years). In some districts of the republic where ethnic minorities predominate (Avar, Kurd, Lezghi, Talysh, Sakhur, Tat, Udi, Khinaliq, etc.) teaching in the primary classes is in the native languages. In 2003 a private Jewish secondary school opened in Baku, which teaches Hebrew, Jewish history and culture. Alphabet books, lesson programmes, other textbooks and dictionaries for schoolchildren are regularly published in Russian, Avar, Talysh, Tat, Udi, Hebrew and the Khinaliq language at the expense of the state.

Analysis of the example of multicultural security in Azerbaijan shows that if its principles are followed carefully, the country is able to make the most of its rich domestic resources and to enhance its international image. This was stressed many times by foreign participants in the UN Alliance of Civilizations Seventh Global Forum held in Baku. Many peoples still divide into 'us and them', but for Azerbaijani citizens this confrontation between 'us and them' has declined in importance since the Middle Ages. Today the confrontation is in its 'mildest' form yet.

2.2. Azerbaijanism and Multiculturalism

Azerbaijanism is an idea designed to promote the political, economic, social and cultural development of the Azerbaijani

people. The struggle of the Azerbaijani people for national liberation forms the basis of this idea. The history of the national liberation struggle of the Azerbaijani people is intertwined with the emergence of the idea of Azerbaijanism. This process began in the second half of the 19th century, when Azerbaijan was a province of tsarist Russia. National minorities suffered from discrimination, exploitation and Russification under tsarist Russia's policy of inter-ethnic relations. The struggle of the Azerbaijani people at that time was the main driving force in the formation of the idea of Azerbaijanism.

Prominent Turkish sociologist Ziya Gokalp and Indian political scientist R.S. Chavan have observed that the national movements of peoples of the Orient go through three consecutive stages: cultural, political and economic. They begin with cultural revival, acquire the form of a political movement, and then reach the stage of working out economic programmes. Azerbaijanism followed that pattern, beginning as a cultural movement.

From the second half of the 19th century the cultural Azerbaijanism movement was led by outstanding figures from the arts and the enlightenment movement. They continued a tradition led by Mirza Fatali Akhundzada of criticizing religious fanaticism and the old customs and traditions that hindered the development of the people. They urged the people to acquire knowledge, science and education. As a result of these efforts, national schools were opened, which used new teaching methods. Efforts were made to improve the literary language and secure the adoption of a new alphabet. New libraries and reading halls opened, while national newspapers and magazines were published. This work by prominent representatives of the Azerbaijanism movement began to shape the national consciousness of the Azerbaijani people. This process played an important role in the people's comprehension of their cultural and ethnic unity.

The transition of the idea of Azerbaijanism from the cultural sphere to the political sphere is connected with the theoretical and political work of Ali bay Huseynzada, Ahmad Aghaoghlu, Alimardan Topchubashov, Mammadamin Rasulzada and other prominent figures. For the first time, representatives of political Azerbaijanism began to defend the political rights of the Azerbaijani people. They used all legal means to do this: for example, they wrote petitions to the tsar, held meetings with senior government officials, organized a congress of Muslims living in Russia and took an active part in the work of the State Duma (parliament). The participation of representatives of political Azerbaijanism in the State Duma should be highlighted in particular. In April 1905 the Azerbaijani parliamentarians submitted to the Duma a petition 'On behalf of the representatives of the Muslim population' drawn up by Alimardan Topchubashov. The petition demanded the defence of the political, economic and cultural rights of the Muslims living in Russia and the elimination of the remnants of feudalism. Though the petition was not adopted by the tsarist government, its drafting and submission are evidence of the highly developed level of political Azerbaijanism.

In the early stages of their work, the supporters of political Azerbaijanism could not disseminate their ideas openly, because at that time the identity of the Azerbaijani people was determined on religious grounds. There was no assertion of their Turkic identity. The supporters of the ideas of political Azerbaijanism saw pan-Islamism as the greatest obstacle to the national liberation struggle of the Azerbaijani people. Mammadamin Rasulzada wrote:

'Historical experience shows that pan-Islamism is leading to the formation of a reactionary, theocratic movement, on the one hand, and hindering the formation of national ideology in the Muslim world and the independence of the Muslim peoples, on the other.

We must accelerate the development of national consciousness in the Muslim world, because the formation of national identity brings about social progress and national independence.'

The concept of Azerbaijanism at that time brought three directions together: Turkicization, Islamization and modernization. The concept was first put forward by Ali bay Huseynzada in the journal *Hayat* (Life) in 1905. Later the concept became the official doctrine of the Democratic Republic of Azerbaijan, and was reflected in the state's tricolour. The concept of political Azerbaijanism underwent an important transformation: up until 1918 the concept's proponents favoured federalization and wanted to build political relations with Russia on the principles of federalism; after the massacre of March 1918, however, they rejected federalism and used the concept of Azerbaijanism to support the acquisition of political independence.

The Democratic Republic of Azerbaijan was created on 28 May 1918, marking a qualitatively new stage in the development of the concept of political Azerbaijanism. This created the right conditions for the transition to the economic stage of the national movement. But the occupation of Azerbaijan by Bolshevik Russia did not allow this transition to be completed. The development of the idea of Azerbaijanism was temporarily stopped and a new period began in the life of the Azerbaijani people – the Soviet period.

Though the Azerbaijani people achieved economic, scientific, technical and sociocultural development during Soviet rule, their culture was under constant pressure from the central government. The Bolsheviks pursued a policy of Russification in all parts of society, though they managed to gloss it over with democratic and internationalist slogans and by granting cultural autonomy and self-government to some regions where national minorities lived. The policy, however, served the development of the totalitarian Soviet state.

A major component of Soviet nationalities policy was constructive work in the political, economic, social and cultural spheres in all the union republics. It should be noted that what had been backward, non-Russian regions achieved great success as a result of this policy. On the one hand, the reforms strengthened Soviet power in these regions and made Russification easier, on the other hand, they prevented the rise of a national liberation movement. The totalitarian system in the Soviet Union created favourable conditions for Russification in politics, the economy and culture.

The Soviet policy of Russification led to a revival of Russian chauvinism and to pressure on the values of the national cultures of the non-Russian peoples. The contradiction between communist values and the values of national cultures grew over time. In new historical conditions this contradiction manifested itself in national liberation movements in many non-Russian republics, including Azerbaijan. But the national liberation of the Azerbaijani people was opposed by the Soviet totalitarian system, which formed the basis of Russian chauvinism.

At the end of the 1980s the process of the fall of the Soviet totalitarian system started. It was first manifest in the Soviet Union lagging behind the developed countries in terms of its macro-economic figures, and in the vacuum on the issue of national minorities. Mikhail Gorbachev's policy of perestroika (restructuring) accelerated the collapse of the Soviet totalitarian system, creating favourable conditions for the birth of national liberation movements in the majority of the Union republics, including Azerbaijan. The failure of the Soviet Union to make full use of the Union republics' potential, to ensure their socio-economic development and to tackle environmental problems was amongst the factors that led to the republics demanding greater powers from the Kremlin. The majority of the Union republics used the conditions created by the policy of perestroika to protect their

own sovereignty, although some republics took opportunity to occupy the territory of neighbouring republics. For example, the Armenian Soviet Socialist Republic made claims on the territory of Azerbaijan, appealing to the Kremlin to authorize the annexation of Nagorno-Karabakh (Mountainous Karabakh), ancestral Azerbaijani territory, to Armenia. This action by the Armenians was directed not only against Azerbaijan – it was a serious obstacle to the national liberation movement in other republics for two reasons: first, Armenia's territorial claims on Azerbaijan turned the national movement of the Armenians into an aggressive force, and second, it gave the Kremlin the opportunity to suppress the national liberation movements that had begun in the non-Russian republics.

Thus, by the end of the 1980s Armenia's territorial claims were the greatest obstacle facing Azerbaijan and the national liberation movement of the Azerbaijani people. The claims started the Armenian-Azerbaijani conflict over Nagorno-Karabakh. The Azerbaijani people rose up to defend their territory, turning the national liberation struggle into a mass movement. The movement's situation was not good, however, as it faced two thorny issues: first, it had to defend the territorial integrity of Azerbaijan from the aggression of Armenia and, second, it had to restore the state independence of Azerbaijan from the Soviet empire. Resolving these two important issues required a political force able to lead the national liberation movement of the Azerbaijani people in the right direction in these new historical circumstances. To meet this historical necessity the Popular Front of Azerbaijan was established by the end of 1988.

The creation of the Popular Front of Azerbaijan (PFA) was an important event in the development of Azerbaijanism. The PFA enjoyed the support of the people in the first months of its work, but later for reasons beyond its control (the interference of the intelligence services of other countries, military assistance from Russia to Armenia) and within its control (differences of opinion

and divisions within the PFA leadership and the leaders' inability to lead the national liberation movement) they could not fulfil the historic mission entrusted to them. Forces hostile to Azerbaijan made skilful use of the PFA's inexperience. To suppress the Azerbaijani national liberation movement, the Kremlin presented it as aggressive and on 20 January 1990 it brought Soviet troops onto the streets of Baku, murdering a large number of civilians. The army's attack on civilians meant that the situation was spinning out of control. But the action by the Soviet leaders could not break the national liberation spirit of the Azerbaijani people. On the contrary, it gave the movement a new impulse.

On 18 October 1991 Azerbaijan restored its independence. This marked the beginning of the third stage in the history of the national liberation movement of the Azerbaijani people. But the restoration of state sovereignty did not solve the Nagorno-Karabakh problem. As a result of Armenia's military aggression, 20 per cent of the territory of Azerbaijan was occupied. The occupation and accompanying policy of ethnic cleansing created over one million refugees and internally displaced persons in Azerbaijan.

The problem of Nagorno-Karabakh, therefore, played an exceptional role in the birth of the Azerbaijani national liberation movement. For the Azerbaijani people the national liberation movement's main goal was to solve the problem of Nagorno-Karabakh. A major reason for the public's insistence that Abdurrahman Vezirov, Ayaz Mutallibov and Abulfaz Elchibey respectively had to leave the country's highest state posts was their inability to protect and restore the territorial integrity of Azerbaijan. The Azerbaijani people invited the National Leader of the Azerbaijani People Heydar Aliyev to rule the country, as he was the only person able to restore the territorial integrity of Azerbaijan and to save the country as a whole.

With the return of the National Leader of the Azerbaijani People Heydar Aliyev to power a completely new stage began in the history of the concept of Azerbaijanism. This stage marks the peak of the entire historical development of Azerbaijanism. President Ilham Aliyev said in this regard: *'The years of 1993-2003 were the years of development and stability. It was in those very years that the foundations of our statehood were laid, and the national ideology, that is, the idea of Azerbaijanism, was supported by the people'.* As a brilliant bearer of the ideology of Azerbaijanism, Heydar Aliyev managed to realize the idea of national statehood, to build a modern state in Azerbaijan and fulfil the people's desire for independence through his wise policy, firm conviction and historical farsightedness.

The return of Heydar Aliyev to the political administration of the country exerted a great influence on the development of Azerbaijanism and the Azerbaijani people's fight for freedom. Based on the idea of Azerbaijanism, the National Leader of the Azerbaijani People Heydar Aliyev ensured the comprehensive development of the country. For the first time he introduced multiculturalism as an integral part of the concept of Azerbaijanism.

Academician Ramiz Mehdiyev in his book *The National Idea of Azerbaijan in a Period of Global Transformation* refers to eight stages in the birth and formation of the national idea of Azerbaijan from 1828 to the present day. Each stage begins with an important historical event. The seventh stage of the formation of the national idea of Azerbaijan covers the period from 1993 to 2003, when the National Leader of the Azerbaijani People Heydar Aliyev was in power. Highly appreciating the work done by Heydar Aliyev in shaping the national idea, Ramiz Mehdiyev writes:

'At this stage the national idea is reflected in the ideas of state and national independence. As a result of the policy pursued by Heydar Aliyev, all the collective forms of self-identification – ethnic,

religious, socio-cultural, economic, and political, etc., were included in the concept of the "nation". The idea of Azerbaijan is becoming the idea of all the ethnic groups that live in Azerbaijan and see Azerbaijan as their motherland.'

The integration of the policy of multiculturalism into Azerbaijanism ensures it is widespread in society and reinforces it. We noted earlier that the idea of multiculturalism in the narrow sense of the word reflects the concrete policy pursued by the state towards its ethnic, racial, religious and cultural diversity and the state's protection of the ethnocultural values at the basis of this diversity. By protecting the ethnocultural values of the national minorities within society, the policy of multiculturalism strengthens the social basis of Azerbaijanism, transforming it into the ideology of all the peoples and ethnic groups residing in the country. In ensuring the further political, economic, social and cultural development of the Azerbaijani people, the ideology of Azerbaijanism makes good use of the policy of multiculturalism as an important tool. In his article entitled 'The strong Azerbaijani state as the embodiment of the national idea in conditions of globalization', Academician Ramiz Mehdiyev writes that the ideology of Azerbaijanism reinforces tolerance and multiculturalism for all ethnic groups living in the country and is a sign of the strength of the Azerbaijani state.

The National Leader of the Azerbaijani People introduced multiculturalism as an integral part of the ideology of Azerbaijan. He is, therefore, considered the political founder of multiculturalism in Azerbaijan.

2.3. National Leader of the Azerbaijani People Heydar Aliyev as the Political Founder of Azerbaijani Multiculturalism

Multiculturalism as it took shape in Azerbaijan down the centuries was a permanent feature of the socio-literary and psychological-moral landscape, but it was spontaneous and lacked a system, particularly in the years of Soviet ideology. It seemed to have all the prerequisites though: tolerance and moral potential, religious loyalty and national identity, psychological determination and openness to universal values prepared the Azerbaijanis for a multicultural regime. Such characteristics are clearly visible and influential in the literature and art of Azerbaijan, both in the past and today.

Shining examples from the epic *Kitabi Dada Qorqud* (The Book of Dada Qorqud) and the oral and written literature of Azerbaijan prove clearly the existence of multicultural traditions in the country from the distant past to the present day. This being the case, only one question remained on the agenda in recent times: consolidating the place of multiculturalism in legal and political terms. Azerbaijan's National Leader Heydar Aliyev achieved this. He set a precise ideological target for Azerbaijan's successful development and raised the centuries-old tradition of multiculturalism to a qualitatively new stage through his farsighted and wise policy. This was the political stage.

National Leader Heydar Aliyev demonstrated to the entire world the advantages of the political model of multiculturalism over other potential models such as assimilation and isolation. As Academician Ramiz Mehdiyev notes, under the supervision of National Leader Heydar Aliyev a sense of unity based on belonging to a single state began to be cultivated in all citizens, irrespective of their ethnic and religious identities. National Leader Heydar Aliyev said, '*The multi-ethnic composition of the Azerbaijani population is*

the country's wealth and its priority. We appreciate and protect it.' He directed his political work towards perpetuating that wealth.

At the initiative of the National Leader and on his instructions, the state's protection of multicultural traditions in Azerbaijan is enshrined in legal documents, including the Constitution of the Republic of Azerbaijan. That is, the principle of tolerance, which constitutes the basis of the policy of multiculturalism, is clearly set out in a number of articles of the Constitution of the Republic of Azerbaijan: 'Religion and the state' (Article 18, Paragraph 1); 'The official language' (Article 21, Paragraph 2); 'The right to equality' (Article 25, Paragraph 3); 'The right to national identity' (Article 44, Paragraphs 1, 2); 'The right to use one's mother tongue' (Article 45, Paragraphs 1, 2); 'Freedom of thought and speech' (Article 47, Paragraphs 1, 2, 3); 'Freedom of conscience' (Article 48, Paragraphs 1, 2); 'The Independence of judges, fundamental principles and prerequisites for the administration of justice' (Article 127, Paragraph 10).

The National Leader was right to consider the policy of multiculturalism a part of the democratic development of the country. He viewed the protection of the rights and freedoms, including the ethnocultural and religious values, of the national minorities living in the territory of Azerbaijan in the context of basic human rights and freedoms, which is an important principle of democracy. The Republic of Azerbaijan, which finally set out on the path of democratic development under the guidance of the National Leader of the country, had to ensure equal rights for all the citizens of Azerbaijan, irrespective of their faith, language and race.

It was natural that the National Leader should have put forward the principle of Azerbaijanism as a national ideology to counter ethnic nationalism. Azerbaijanism is essential for the development of the Azerbaijani people and society and for statehood as whole and is the main moral basis of multiculturalism. He pointed out that ethnic nationalism essentially leads to ethnic separatism and conflicts among nations. Meanwhile, the ideology of Azerbaijanianism unites all the citizens living in the country,

irrespective of their faith, language and race. As the National Leader said, *'In reality Azerbaijan is the shared motherland of all the nationalities and peoples living in its territory. The Azerbaijani, Lezghi, Avar, Kurd, Talysh, Udi, Kumik, as well as others living in our territory are all Azerbaijanis.'* These words are extremely significant today and make clear the political reality that all the nations living in Azerbaijan may attract the interest of the rest of the world as Azerbaijanis, but that separately they will be of interest to no one!

As the political founder of Azerbaijani multiculturalism, National Leader Heydar Aliyev attached special importance to cooperation with such international organizations as the UN, OSCE, Council of Europe, European Union and Organization of Islamic Cooperation in implementing the policy of multiculturalism. The National Leader used to note the importance of Azerbaijan's adherence to the conventions on the protection of rights and freedoms of national minorities adopted by the aforementioned organizations. Under his leadership the Azerbaijani government succeeded in establishing effective cooperation with these organizations on human rights including the protection of the rights of national minorities. Azerbaijan has joined many international conventions on the protection of human rights and those of national minorities. These conventions include the Council of Europe's framework Convention for the Protection of National Minorities. This convention was signed by the Azerbaijani government on 1 February 1995 and ratified on 6 June 2000. Every five years the Republic of Azerbaijan submits to the Council of Europe a report on the fulfilment of its commitments under the framework Convention for the Protection of National Minorities.

Thus, by introducing multiculturalism as part of the ideology of Azerbaijanism, National Leader Heydar Aliyev laid the foundations of multicultural policy in our country and became the political founder of Azerbaijani multiculturalism. The National Leader's great

work on multiculturalism is associated with the name of his worthy successor President Ilham Aliyev.

2.4. President Ilham Aliyev as the Political Guarantor of Azerbaijani Multiculturalism Today

The successful implementation of the policy of multiculturalism in the Republic of Azerbaijan is now associated with Ilham Aliyev, President of the Republic of Azerbaijan, the worthy successor to the national leader. As the political pillar of Azerbaijani multiculturalism today, he is engaged in very important work.

In the early 21st century a number of Western countries encountered serious problems in managing ethnocultural diversity for reasons both within and beyond their control. Academician Ramiz Mehdiyev notes that the heads of leading European countries (Great Britain, France and Germany) lost confidence in multiculturalism. They officially declared the failure of the policy of multiculturalism describing it as ineffective, because of the reluctance of ethnic and religious minorities in their countries to integrate into society. The common view of these states was expressed by the former British Prime Minister David Cameron in his speech at the 47th Munich Security Conference:

'Under the doctrine of state multiculturalism, we have encouraged different cultures to live separate lives, apart from each other and apart from the mainstream. We've failed to provide a vision of society to which they feel they want to belong. We've even tolerated these segregated communities behaving in ways that run completely counter to our values... This hands-off tolerance has only served to reinforce the sense that not enough is shared. And this all leaves some young Muslims feeling rootless. And the search for something to belong to and something to believe in can lead them to this extremist ideology.'

The opinions of the heads of the Western states on multiculturalism were supported in scientific literature as well. For instance, British researcher Trevor Phillips said, *'We have focussed far too much on the 'multi' and not enough on the common culture... We are sleepwalking our way to segregation.'*

It is true that the pursuit of the 'state multiculturalism' doctrine in Western countries creates the preconditions for the seclusion of communities, especially the Muslim minorities who live in conformity with their own customs, traditions and ethnocultural values and do not integrate into the host society, resisting the liberal values there. Some of them even do not learn English. During his term in office Prime Minister David Cameron imposed a strict obligation on migrants to learn English, saying that if a migrant does not learn English within two and a half years of his stay in Britain, he will be deported from the country.

Two views, poles apart, have emerged on multiculturalism at present: pessimistic and optimistic. The pessimistic view is that expressed by David Cameron, while the optimistic view is the one held by Azerbaijani President Ilham Aliyev. Relying on the idea of the centuries-old multicultural values of the Azerbaijani people, President Ilham Aliyev declared*: 'The world has no alternative today to multiculturalism.'*

What are the reasons for the failure of the policy of multiculturalism in the Western countries compared to the existence of this policy in Azerbaijan? We think there are both objective and subjective reasons. What are the objective reasons?

Historically some countries have come into contact with other cultures, having been monoethnic communities with no diversity since ancient times. We can describe multiculturalism in this case as secondary diversity, while in other countries diversity is primary. In the first case it is not easy for alien multicultural values to find acceptance in a country where values are already set. In such a country a hybrid of new values is inevitably artificial. The failure of

this model in some European countries, therefore, has objective reasons. Diversity arose in the history of other countries since the earliest times, and different nations have shaped one another since those ancient times until the present day. We cannot understand the secret of the failure of multiculturalism in some countries and its success in others without distinguishing between primary and secondary diversity.

The presence of a good multicultural atmosphere in Azerbaijan, that is, the friendly and peaceful coexistence of different confessions and ethnic groups, goes back a long way. The rarity that is primary diversity in Azerbaijan differs markedly from secondary diversity. It is this primary diversity that has shaped the systematic model of relations and survives in the territory of Azerbaijan today. The commitment of poets, writers and scholars to diversity can be seen in fiction and scholarly work down the ages and has helped to achieve political harmony in Azerbaijan, especially in the period of independence. Therefore, it is no wonder that while a number of Western countries declare the failure of multiculturalism, it should emerge as state policy in the Republic of Azerbaijan, and the Azerbaijani president should take real, optimal action to make this policy sustainable.

There is no doubt that Azerbaijan has less experience of democracy than the Western European countries. However, its spiritual experience is great. Plenty of examples of ancient democratic principles can be given from Azerbaijani epics, folk tales and classic literature. Much can be said about tolerance in the spiritual life of Azerbaijan throughout its history. This is evidence that the multicultural way of life was originally pertinent to Azerbaijan.

Let us consider where multicultural values have failed. This has happened in countries in which a new wave of migration, with hitherto unknown multicultural values and alien views, began after the society had already completed the process of spiritual

formation. The organism that had already taken shape was unable to assimilate this artificial anti-body. This is the essence of secondary diversity.

From the beginning these values in Azerbaijan were not artificial, because they existed naturally. This is the heart of the matter. Therefore, we should distinguish methodologically between the ideas of primary diversity and secondary diversity. Primary diversity does not actually contain the element of migration, as it is manifest in coexistence from the beginning.

As for the subjective reasons for the successful implementation of the policy of multiculturalism in Azerbaijan, first of all, the great work done in this field by the country's administration should be mentioned. President Ilham Aliyev is taking important steps to strengthen the multicultural atmosphere in the country. He attaches great importance to the policy of multiculturalism in managing ethnocultural diversity in the country. Several of these steps stand out in particular:

- the creation of the Service of the State Counsellor on Multiculturalism, Interethnic and Religious Issues of the Republic of Azerbaijan by the instruction of the President of 28 February 2014;

- the creation of the Knowledge Foundation attached to the President of the Republic of Azerbaijan by the instruction of the President of 7 May 2014;

- the creation of the Baku International Multiculturalism Centre by the instruction of 15 May 2014;

- the declaration of 2016 as the Year of Multiculturalism in Azerbaijan by the presidential instruction of 11 January 2016 and the approval of the Action Plan on the Declaration of 2016 as the Year of Multiculturalism in Azerbaijan by the instruction of 11 March 2016.

Each of the aforementioned institutions and related documents was designed to enhance the successful implementation of the policy of multiculturalism in Azerbaijan.

We are going to review briefly the role of these institutions and documents in the development of Azerbaijani multiculturalism.

The main goal of the Service of the State Counsellor on Multiculturalism, Interethnic and Religious Issues of the Republic of Azerbaijan is maintaining ethnic diversity and ensuring the rights and freedoms of national minorities in the country and the pursuit of state policy related to national minorities, the study of the multicultural environment and its propagation in the world and supervision of the regulation of the policy of religion in the country. Action taken to achieve this goal includes in particular the cooperation of the Service of the State Counsellor with the Knowledge Foundation attached to the President of the Republic of Azerbaijan and the Baku International Multiculturalism Centre.

The main goal of the Knowledge Foundation is to enlighten the population of the Republic of Azerbaijan, to convey to society the essence of the state's domestic and foreign policy and the socio-political and socio-economic processes under way in the country. Promoting the ideology of Azerbaijanianism and national spiritual and religious values are among the Foundation's main tools in achieving this goal.

The main goals of the Baku International Multiculturalism Centre are to ensure the maintenance of tolerance and cultural, religious and linguistic diversity in accordance with the ideology of Azerbaijanism, to present Azerbaijan as a centre of multiculturalism to the world, and to encourage the study of multicultural models. All the commitments of the Baku International Multiculturalism Centre are targeted at the development of Azerbaijani multiculturalism.

The Action Plan on the declaration of 2016 as the Year of Multiculturalism in Azerbaijan covers three main aspects: events

inside the country and internationally related to the model of Azerbaijani multiculturalism, and action to promote the model of Azerbaijani multiculturalism. These events were targeted at studying, improving and disseminating the model of Azerbaijani multiculturalism among the population of the country, especially among young people, the further consolidation of the friendship and cooperation among all the nationalities, ethnic groups and religious confessions in Azerbaijan, their integration into the society where they live, the maintenance of ethnic, religious and cultural diversity in the country and the ethnocultural values at the basis of this diversity, the worldwide promotion of Azerbaijan's multicultural environment, the introduction of Azerbaijan to the world as one of the main centres of multiculturalism, and the study and propagation of Azerbaijan's idea of multiculturalism as one of the progressive models of multiculturalism in the world.

President Ilham Aliyev highly appreciates the policy of multiculturalism, which is reflected in both foreign and domestic policy. Azerbaijan regularly hosts numerous international forums and conferences dedicated to promoting intercultural and inter-civilizational dialogue in the world. The following have all been held in Baku: since 2011 four World Forums on Intercultural Dialogue; the World Summit of Religious Leaders on 26-27 April 2010; Baku International Humanitarian Forums in 2011, 2012, 2013, 2014 and 2016; and the Seventh Global Forum of the UN Alliance of Civilizations on 25-27 April 2016.

At a time when the heads of European states (Germany, Great Britain and France) where the policy of multiculturalism emerged, declare the failure of this policy in their countries, President Ilham Aliyev appreciates the policy of multiculturalism as the most progressive and best policy to manage ethnic, racial, religious and cultural diversity in society at present and is taking great action to disseminate and promote it. Regretting the increasing lack of

confidence in multiculturalism in Europe, President Ilham Aliyev says:

'...*we are disappointed by declarations that multiculturalism has failed, multiculturalism has no future. These are very dangerous declarations. I have to say that there is no alternative to multiculturalism in the modern world, because the great majority of countries are multi-ethnic countries. What is the alternative to multiculturalism, if it has failed? This is also clear. It is discrimination, racism, xenophobia, Islamophobia and anti-Semitism.*'

Questions

1. What is multicultural security?
2. What are the principles of multicultural security?
3. What is the main goal of the ideology of Azerbaijanism?
4. What can you say about Azerbaijanism and the national liberation of the Azerbaijani people?
5. What can you say about the history and main indicators of cultural Azerbaijanism?
6. What is the main goal of political Azerbaijanism?
7. Who are the outstanding representatives of political Azerbaijanism?
8. What can you say about the relations between multiculturalism and Azerbaijanism?
9. What is the role of the National Leader of Azerbaijan Heydar Aliyev in the development of the idea of Azerbaijanism?
10. What did Heydar Aliyev achieve as the political founder of Azerbaijani multiculturalism?

11. What do the heads of some Western countries consider the reasons for the failure of the policy of multiculturalism at present?

12. What is the significance of primary and secondary diversity in the development of multiculturalism?

13. What is the role of President Ilham Aliyev in the development of Azerbaijani multiculturalism?

14. What are the best ways demonstrated by President Ilham Aliyev to manage ethnocultural diversity in society?

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Chapter 3

HISTORICAL EVOLUTION OF MULTICULTURALISM IN AZERBAIJAN

3.1. Objective and Subjective Reasons for the Birth of Azerbaijani Multiculturalism

In the previous chapter we considered serious problems in the management of ethnocultural diversity in society encountered in some Western countries. Western countries were the first to apply multiculturalism as a potential policy model to manage ethnocultural diversity and the leaders of some of those countries have declared it ineffective. In such a complex situation Azerbaijani multiculturalism receives profound support both from the state and the people. The Republic of Azerbaijan is one of the few countries to have adopted multiculturalism as a state policy. The policy of multiculturalism founded by the National Leader of the Azerbaijani People Heydar Aliyev and successfully pursued by Ilham Aliyev, his worthy successor, made important achievements in managing ethnocultural diversity in society. A major sign of this is the intensification of integration processes within society. The unification and integration of different ethnic groups and religious communities within society are of great importance. This prevents conflicts that might arise on ethnic and religious grounds.

There are ethnic and religious conflicts in a number of countries at present. The achievements of the Republic of Azerbaijan in the policy of multiculturalism are one of the main reasons for its successful foreign policy. Because of the great achievements of its multiculturalism policy, the Republic of Azerbaijan has become a centre of multiculturalism. The terms 'Azerbaijani multiculturalism'

and 'the Azerbaijani model of multiculturalism' are widely used in the political lexicon. President Ilham Aliyev observed that '*our experience in multiculturalism in the political sphere, in the regulation of international relations, and in the development of processes within the country is being studied'.*

This prompts the question: how did Azerbaijani multiculturalism emerge? What influenced its formation and development?

There are objective and subjective reasons for the birth of Azerbaijani multiculturalism. The objective reasons include, first of all, historical and geographical factors.

Historical Factors[*]

Historically Azerbaijan has been a multicultural state. As President Ilham Aliyev noted, '*The traditions of multiculturalism, which is a relatively new word in our lexicon, have existed in Azerbaijan for centuries. It had a different name, but its essence remains unchanged.*' In all the stages of the history of Azerbaijan people of different nationalities have peacefully coexisted on its territory. The national minorities who settled here have not been persecuted or discriminated against by the Azerbaijani Turks (the titular ethnos) because of their ethnic, religious or racial identities and ethnocultural values. In this way, the historical factor has played a significant role in the formation of a multicultural society in Azerbaijan.

Geographical Factor

Azerbaijan is situated in a very favourable location, where different cultures and civilizations merge and mingle. As part of their historical experience, the peoples living in such territory meet people from different ethnic, racial, religious and cultural groups and build and develop commercial and cultural relations with them,

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[*] The multiculturalism policy of the Republic of Azerbaijan is covered in more detail in Chapter 6, Part 1.

which in turn creates favourable conditions for the formation of a multicultural environment. The territory of Azerbaijan is situated at the intersection of diverse civilizations, cultures and religions and was crossed by the old Silk Road. This location played a significant role in the formation and development of ethnocultural diversity within society.

Historical and geographical factors, which are essentially objective in nature, thus played a critical role in the emergence and formation of Azerbaijani multiculturalism. However, alongside these objective reasons, subjective reasons were also important. By 'subjective reasons' the officials ruling the country and the Azerbaijani people are implied.

At different stages in the history of Azerbaijan the rulers of the country managed the ethnic, racial, religious and cultural diversity in society in such a way that no serious ethnic and religious conflict arose. This was the reason why the national minorities, historically settled in Azerbaijan, were not persecuted by the majority population, the Azerbaijani Turks, for their ethnicity, religion, cultural identity and ethnocultural values, and coexisted with them peacefully. The multicultural environment in Azerbaijan became stronger when it gained independence. For example, during the period of the Democratic Republic the capital Baku was one of the most multicultural cities in the world, but saw no confrontation or conflict on ethnic, religious and cultural grounds among the population. Representatives of several of the country's national minorities were members of parliament, while the national minorities also had political organizations. Furthermore, members of national minorities held senior posts in government, including ministerial office.

The presence of a favourable multicultural environment in Azerbaijan attracted persecuted nations to this territory at different times in history. Some 2,600 years ago the Jews left Judea (the present-day Israel) for Azerbaijan in search of refuge. In 586 BCE

the new Babylonian ruler Nebuchadnezzar II suppressed a revolt of the Jews in Jerusalem and pulled down their temple. As a result, the great majority of Jews fled the country. Many of them left Israel for Azerbaijan. In connection with the migrations of the Jews to Azerbaijan in later periods in history, Moshe Bekker writes that in 1810 the first Ashkenazi (European) Jews began to move to Azerbaijan from the western provinces of the Russian Empire. Further, in 1864 Jews came from Georgia to Azerbaijan. The refuge found by persecuted nations in Azerbaijan is a clear indicator of the presence of a tolerant environment there at that time. According to Moshe Bekker, the anti-Semitic stereotypes observed in some of the Christian nations that had moved to Azerbaijan disappeared under the influence of the warm attitude towards the Jews on the part of the local people. Consequently, some Christians, who had been brought up in an anti-Semitic spirit in their former countries, changed their views when they saw the warm attitude and tolerance of the local titular ethnos towards the Jews.

The multicultural environment in Azerbaijan improved further in the years of independence. The restoration of independence in Azerbaijan on 18 October 1991, especially the return of the National Leader of the Azerbaijani People Heydar Aliyev to run the country, substantially improved the multicultural environment. Real conditions were created for the maintenance and development of the historical traditions of tolerance, and action was taken to maintain ethnocultural diversity. President Ilham Aliyev is now successfully pursuing the policy of multiculturalism.

The role of the Azerbaijani people, too, should be highlighted amongst the subjective reasons for the birth of Azerbaijani multiculturalism. Hospitality and tolerance of people of other nations, ethnic groups and religious communities are national characteristics of the Azerbaijani people. At no stage in history have the Azerbaijani Turks, the indigenous population, persecuted or discriminated against, on ethnic, religious, racial or cultural

grounds, the national minorities that settled in the country. This is evidence that multiculturalism is a way of life for the people of Azerbaijan. The transformation of multiculturalism into the way of life in Azerbaijan show it is at a very advanced stage of development.

Multiculturalism emerged as a social phenomenon in Azerbaijan, as in other countries, and developed into state policy. The Republic of Azerbaijan is one of the few countries to have adopted multiculturalism as a state policy. Although the state has played the main role in this development, the people's tolerance of ethnocultural diversity in society, which arises from the national characteristics of the Azerbaijani people, has also been significant in the establishment of multiculturalism as state policy. Multiculturalism as state policy in Azerbaijan is aimed at consolidating the people's way of life. In other words, multiculturalism as state policy in Azerbaijan interacts with multiculturalism as the way of life of the people there. They are intertwined as subjective reasons for the birth, formation and development of Azerbaijani multiculturalism.

Thus, historical and geographical factors constitute the objective reasons for the birth of Azerbaijani multiculturalism, while the tolerance of ethnocultural diversity in society and ethnocultural values on the part of the state leaders and the Azerbaijani people constitute the subjective reasons.

Having emerged for objective and subjective reasons, Azerbaijani multiculturalism has travelled a long journey of historical development. The ideas of tolerance and multiculturalism are reflected in different forms of social consciousness in Azerbaijan.

3.2. The Azerbaijani Model of Multiculturalism in the Light of Identity

There is a view that the progressive significance of multiculturalism derives from recognition, tolerance and equality for all cultures and nations in society alongside attempts to begin permanent integration. The realization of this aspiration for social integration in turn ensures social stability and welfare, making integration sustainable.

Though the heads of three leading European countries (Germany, Great Britain and France) did not doubt the need for different cultures to coexist peacefully within a country, they still declared the failure of multiculturalism, emphasizing its 'inconsistencies'. According to experts, the collapse of multiculturalism in Western Europe is, primarily, the result of a misguided political strategy. The strategy relied on an inadequate state paradigm for the organization of mutual cooperation among ethnic, racial, religious and cultural communities within a single country leading to multicultural disintegration.

Successful integration requires numerous objective and subjective factors, of which socio-economic factors are the most important. That is, it was a question of solving problems related more to immigration than to multiculturalism, social problems rather than the problems 'transferred' onto the cultural plane by multicultural rhetoric.

In conditions of globalization, for the sake of social stability a modern nation state has to ensure its sovereignty through self-defence, on the one hand, and the continuous consolidation of the principles of diversity and ensuring a balance of forces, on the other. This historical need for the implementation of multicultural ideology is particularly urgent in historical nation states, and is based on the possibility of coexistence of national minorities. Restriction of their rights would stimulate ethnic nationalism, and

the ethnic groups consisting of immigrants act as the proponents of ethnocultural pluralism in the society that receives them. The most important of these principles is that of dealing in law through the functions of the state with all social relations and conflicts that might arise. Thus, the stability of a modern nation and its difference from an ethnic group are connected with the activity of the state.

Modern-day Azerbaijan as a shining example of multicultural development

The political decisions based on the desire of the administration of Azerbaijan to shape a modern multicultural society and the centuries-old traditions of tolerance of the people of Azerbaijan have created a situation in which 'there is no alternative to multiculturalism'. Indeed, 'there is no alternative to multiculturalism'. To quote President Ilham Aliyev, *'the alternative to multiculturalism is xenophobia, discrimination, racism, Islamophobia, anti-Semitism...' – 'truly dangerous trends'* that lead to horrible outcomes, unacceptable to progressive mankind. *'Multiculturalism has many addresses in the world, and one of them is Azerbaijan.'* Azerbaijan is becoming a centre of multicultural development, as the model of Azerbaijani multiculturalism is acknowledged as an example to many modern societies.

Azerbaijani President Ilham Aliyev has defined the Azerbaijani model of multiculturalism very precisely and briefly: '... *the strength of every society lies in its religious and national diversity... Of course, this requires the necessary traditions and, at the same time, the conduct of state policy at an appropriate level. Both of these factors exist in Azerbaijan.'*

Actually, two factors in Azerbaijan's multicultural policy – the political decisions of the administration based on multicultural security, and the centuries-old traditions of tolerance of the Azerbaijani people – integrate organically. The decisions of the administration aimed at supporting cultural diversity within the framework of Azerbaijan's

multicultural model do not allow cultural fragmentation. They do not contradict the universal values of social integration. Compromise is reached, because the interests of the sides do not contradict each other, and this is not a zero-sum game, it is a game of coalition in which all will benefit from comprehensive mutual activity and collaboration, and from the interests of the state.

It should be said that unlike Western European countries where multiculturalism arises from the need to integrate immigrants into society, multiculturalism in Azerbaijan is a historical way of life which is supported by all the inhabitants of this ancient land. The Azerbaijani nation includes all the nations living in the country, and all of them are Azerbaijanis. Ethnic and religious tolerance is the result of the long coexistence of the beliefs of the past and present inhabitants of the country. The Azerbaijani Turks as an ethnos have built their own state over millennia, and for centuries the Azerbaijani language has been the means of interethnic communication. The Azerbaijani Turks themselves emerged on the basis of the majority Turkic community intermixed with Caucasian and Iranian social groups. This created a unique ethnic environment that absorbed the cultural norms and values of these strata. Down the centuries it accumulated capital in maintaining cultural distinctiveness and in integration, now known as multiculturalism, which is an asset and a great advantage for Azerbaijan. In short, traditions are a form of the past without which neither the present nor future is possible. The original multicultural tradition is one of the traditions of the Azerbaijani people, which is in the focus of the state policy of Azerbaijan, and is skilfully managed.

Identity and its Forms

There are various indicators and markers to assess the integration trends of multicultural development either internationally as a whole or in individual countries.

One such indicator is identity and the relative interrelation of identities and their dynamics. Here, it is important first of all to compare civic and national identity with other forms of identity, because, as Hucbner and Richter say, *'the nation as a state-political union will retain its significance from the perspective of multicultural development'*. Therefore, the terms 'state', 'nation', 'national society' and 'identity' are of great importance. Individual identity or the right to self-identify is the human right to imagine oneself a member of a cultural group. These cultural groups may be civil, national, ethnic, religious or civilizational.

Thanks to the work of American psychologist Erik Erikson, the term 'identity', widely used in the humanities, also became commonplace in cultural studies from the 1970s. Despite the lack of categorical clarity, this term is accepted as referring to what enables an individual to identify his or her place in a socio-cultural environment and in so doing to be oriented in the surrounding world.

Thus, identity is the human characteristic of imagining one's belonging to one or another group. Identity has a complex and hierarchical nature and embraces as its components self-identity, ideas concerning one's group ('we'), language, culture, territory, past and 'statehood'. Cultural identity (ethnic, national, religious, civilizational) is the basis of the nation state. When the national identity of an individual takes precedence over class, confessional or regional differences, ideas about a common past and historical fate for the entire group allow the individual to maintain their 'specificity', owing to which the nation exists.

Identity can be built both on negative and positive designs.

Those who are guided by negative identity are usually very aggressive towards groups they perceive as 'other'. Those who are guided by positive identity do not see those around them a priori as enemies; they try to reach a compromise and achieve a consensus in intergroup relations by emphasizing the common features rather than the differences and by not imposing their interests on others.

The tolerant traditions of the Azerbaijani people are an example of positive identity.

The immigration problem is posing challenges for a united 'national identity' in the West, and it should not be forgotten that the concepts of multiculturalism used here are associated with reductionism; i.e. one of the identities should be more dominant than the others and should act as a criterion for the organization of society into groups with precise differences. It is most probably also true that without a dominant identity the nation state will be an imitation of ethnocultural diasporas. However, when the group (minority) becomes the carrier of identity, if we refer to a systematic analysis, communities become isolated, and the definition of identity and maintenance of specificity for individuals are not voluntary but under pressure from the community, which runs counter to human rights and the principle of equality. This is not multiculturalism, but rather communitarianism, which is reviving in Europe, according to specialists. In such cases Hansen's Law about immigrant communities as expressed in the 1930s is to be expected. According to this 'law', *What the second generation wants to forget, the third generation wants to remember.'* In this regard, the present theoretical search for strategies of cultural policy is no surprise.

Many researchers think that ethnic identity is usually understood in the modern period as national identity and use the notions as synonyms. This is partially true, because the notions 'ethnos' and 'ethnicity' are the basic notions for ethnic classifications, while the nation is mostly understood as the state form of the ethnic union of human beings. However, unlike ethnos, a nation is not a result of birth, it is defined by the individual's efforts and choice. Thus, nation is the individual's state, social and cultural identity, not their ethnic and anthropological identity. To be fair, it should be noted that historically there have been cases of selection and change of ethnic identity, of the disappearance of the borders of ethnonyms and ethnic unities and the re-appearance of ethnoses.

The individual case of ethnic identity is a regional identity chosen by territorial unions and has different levels – city, region, large territorial structure. Meanwhile, the regions can have both formal and informal structures. We should point out the important logic of self-identity discovered during surveys: in the case of strong centrifugal forces, identity is first of a local, i.e. regional or ethnic, nature and then of a civic national nature; and in cases of centripetal forces the nation state comes first, followed by regional identity.

As a rule, a nation emerges as a cultural union within the boundaries of a nation state, i.e. cultural unity leads to political affirmation. Also, over time a single cultural identity can be formed within nation state boundaries for all its members. Examples of the first nation state union leading to cultural unity in the history of the national and cultural minorities of some west and north European countries, which already had high level homogeneity, could be seen in the early 20th century.

However, today when the west European countries and their national unities have already entered the post-national development stage, the east European countries are undergoing a period of ethnicization of their national unities and, in this connection, the notion of the 'nation' remains dominant as an ethno-social organism.

Hence, the new states in these regions have seen grave ethnic conflicts that are unknown in the western and northern regions of Europe.

It can be concluded from the above that the replacement of ethnic identity with national identity in conditions of modernization and globalization is not proven; they both exist as before, often as two competing forms of group identity. The decisive factor for one of them is cultural unity, while for the other it is political (state) unity.

In the era of globalization there are clashes of identity (local, regional, ethno-national, civil, national, religious) at the level of nation states. Added to these is the divergence between the citizens of a country and the individuals that consider themselves

to be 'global citizens', that is, between those who see themselves as patriots, proud of their countries, religions and ethno-social groups and as the bearers of the identity, and 'global citizens'. There is no widely accepted scientific definition of the identity of 'global citizens'. At the same time, someone whose supreme priority is tackling common civilizational problems, issues concerning the whole of humanity, or most of them, can be considered 'a global citizen'. For example, these issues include the protection of human rights, including economic rights, humanitarian issues, multicultural issues, changing the globalization model and so on.

Despite the need for caution about the above, the results of a survey held in 45 countries in 2009 show that on average 60 per cent of those questioned consider themselves, first of all, to be citizens of their own states, while 10 per cent think of themselves as global citizens. Twenty per cent of those questioned combine commitment to universal values with national identity.

Identity is a very important indicator of multicultural development, and according to the theoretician of the information society, Manuel Castells, *'globalization and identity act as two symbols of modernity'*. In this regard the issues of the social dimensions of identity become more relevant.

The following conclusions can be drawn from the above within the context of multicultural society and its concept of development:

1. *From the point of view of the sustainability and stability of multi-ethnic societies and the institutions of the nation state (multicultural security), there is a close link between multicultural policy and the identity of the population. Analysis of the association of national (civic, national) and local (ethnic, regional) identities in the system of national ideology facilitates the understanding of development trends and the mechanisms, character and proportions of the self-identification of the population and their logical inclusion into a common national identity,*

2. The specific significance of identity in the system of national ideology is related not only to the maintenance of stability in society (acting in accordance with the mutual recognition, tolerance and cultural equality of all peoples), but also to the sustainability of the state. Meanwhile in order to ensure the desired nature of multicultural security and national identity and their inter-relationship, the primordial (original, a priori) aspect of the common ethnicity of the population is not associated with the idea of multicultural society;

3. In a multicultural society (country) local identity, including ethnic identity, is as a rule subject to pressure from civic-national (nation state) identity, so the correct multicultural policy of the state increases common national identity, and decreases (or at any rate does not increase) local, i.e. regional identity, and in cases when the authorities raise obligations of a common civilizational nature alongside common national interests, an increasing portion of citizens will consider themselves 'global citizens';

4. The greater the rating of civic and national (summed up as 'country') and common civilizational (summed up as 'global') identities, the lesser the ratings of local (summed up as 'community') identities, the more desirable the situation from a multicultural perspective. This conclusion is important not only from the perspective of the ratings of the relative identities, but also in term of a comparison of their average global ratings.

The final result is interrelated with the other results in that a low rating of 'local (community)' identity is as a rule evidence of minor, weak centripetal forces in relation to the more important idea of 'country' identity (especially when the identity rating is higher than the average global rating), while a high rating of 'country' identity indicates strong centrifugal tendencies, i.e. when local identity is small, civic-national

identity predominates. The above applies to multi-ethnic countries, as it does not make sense for mono-ethnic countries, where there is no contradiction between local (for instance, ethnic identity) and civic-national identities;

5. *Identities play an important role from the point of view of multiculturalism: the importance of 'country' or civic-national identity, its correlation with local ('community') and common civilizational ('global') identities and its deviations in comparison with the importance of these identities are extremely symptomatic, i.e. the greater the 'country/community' faction and the 'country/community' divide are, the more firmly the citizens are united round the centre. In other words, as a nation integrates with its state institutions, the less its association with local and ethnic groups (in multi-ethnic institutions), the stronger the integration of multicultural development in the country. By analogy, the less the 'country/community' faction and 'country/community' difference are, the less citizens see a contradiction between their civic-national identities and their understanding of themselves as 'global citizens' or bearers of common civilizational values. As a rule, when the majority of a country's citizens basically agree with the policy of the forces in power and think this policy meets both interests in solving global civilizational problems and also national-state interests, this is to a certain extent an indicator of multicultural development.*

Identity Indicators and their Associations and the World Values Survey

This final part uses data from the World Values Survey to analyse identities and their associations and attempts to show their role in multicultural policy.

The data we have used comes from a project that has been under way for several years now and involves 76 countries. One aim of the project is to find out the geographical groups to which its respondents (citizens of these countries) affiliate themselves. Respondents could identify themselves through affiliation to one of three groups: 'local' (community, region, ethnic), 'country' (national civil) and 'global' (common civilizational).

The question was formulated as follows: 'To which of these geographical groups do you belong – to a local group (community), to a country or to the world (globe)?' The researchers confirmed that in many countries people refer to multiple identities. Multiple identities may lead to clashes or tensions, but it is clear from the analysis that multiple identities can be an impetus for national associations based on an understanding of the new, social unanimity as the integration of the diversity of its cultural components.

By placing the survey's findings in increasing order from 'country' to 'global' identities, and in decreasing order to 'community' identity, interesting conclusions can be drawn.

Overall, in 38 of 76 countries the level of 'community' (local) identity is below the average of 49%. The high level (above 50%) of 'community' identity in Western European countries can be explained by two factors. First, membership of the European Union as a confederative institution probably allows the citizens of EU countries to give the advantage to local (ethnic) identity. Second, the problems related to 'the failure of multicultural policy' seem to have boosted the choice of local (ethnic) identity in those countries; it should also be remembered that the West European states have reached their present stage through ethnic concentration. In developed multicultural countries such as Switzerland, the USA and Canada 'community' identity remains quite high, though a little low (38%, 38% and 39% respectively). For the sake of comparison, we should say that this indicator

for Azerbaijan is one of the lowest in the world – 24%, while in Armenia it is 38%.

This is the first evidence of multicultural development in Azerbaijan.

In 35 out of 76 countries 'country' (civic-national) identity is higher than the average of 41%, whereas in 15 countries 'country' identity is 55% or higher. For the sake of comparison, in multicultural countries such as Canada, the USA and Switzerland this indicator is 46%, 40% and 41% respectively, while in Azerbaijan it is 55%, the highest figure among the CIS countries. In Armenia it is 51%.

This is further evidence of multicultural development in Azerbaijan.

The indicators of 'community' and 'country' identities in Azerbaijan and Armenia (24%, 55% and 38%, 51% respectively) show that the multicultural tendency in Azerbaijan is stronger than in Armenia. It is in Azerbaijan that significant integration has been achieved with the recognition and protection of local identity.

In 33 of the 76 countries the figure for 'global' identity is higher than the average of 8%. Only in five countries is this global identity above 20%, including 21% in Switzerland and 22% in the USA.

When both 'country' and 'global' identity are high, this shows that the administration of the country is pursuing a multicultural policy, undertaking to meet common civilizational commitments that have been agreed with the population of the country. Azerbaijan is a clear example of this, which is further proof of the country's multiculturalism.

Further proof of the development of multicultural traditions in Azerbaijan is the low 'community' identity indicator (24%) and high 'country' identity (55%). This is confirmed by further analysis of identities.

Seventeen of the countries studied have 'community' identity indicators below the medium level, and higher 'country' and

'global' indicators; i.e. this meets three criteria applicable to the study of multicultural traditions. The countries include Azerbaijan, Australia, Mexico, the Netherlands, Turkey, South Africa, Georgia and Uruguay.

Analysing these figures from the point of view of the comparative proportion of identities in the 'country – community' system and the differences between their ratings, it becomes clear that the countries with the corresponding indicators have the biggest ratings: Azerbaijan (2, 29; +31), Uruguay (2, 14; +32), Uganda (1, 88; +28), New Zealand (1, 84; +27) and Georgia (1, 83; +26).

Similar analysis of the 'country-global' system shows that in terms of the comparative proportion of identities and the differences between their ratings, the following countries have the lowest ratings: Mexico (2;33; +24), Azerbaijan (2, 62; +34), Canada (3, 07; +31); Venezuela (3, 50; 35).

Comparison of these two tables shows that Azerbaijan is the only country to have leading indicators and to be found in both lists (it shares first and second place with Uruguay in proportion and difference in 'country-community' association and with Mexico in 'country-global' association). Azerbaijan has the leading and the most balanced figures. This analysis of the comparative proportion of identities is further confirmation of the results obtained earlier concerning the successful multicultural traditions of Azerbaijan through comparison of absolute and average global indicators.

3.3. The History of Multiculturalism in Azerbaijan Up to the 19th Century

From the outset Azerbaijan with its multi-layered, varied cultural strata has occupied a special place in the Caucasus region. The ancient inhabitants of the country formed a poly-ethnic and poly-confessional structure and cross-cultural communication took place among groups of different backgrounds residing in neighbouring

areas. All this created favourable conditions for the establishment of modern multiculturalism in Azerbaijan. In ancient times the ancestors of the Azerbaijani people professed primordial faiths, Zoroastrianism and later adopted monotheism, i.e., belief in a single God.

Zoroastrianism occupies a particular place in Azerbaijani multiculturalism prior to monotheism. According to this doctrine, in the battle between Good and Evil, Good wins. Man has a special place in this struggle and should strive for the victory of Good over Evil. Man should win the victory over Evil not through rituals and prayers, but through his way of life. Fire-worship was an important part of the rituals of this doctrine. Following Zoroaster's death, the doctrine underwent changes over several centuries. It flourished as a new religion and spread more widely in western Iran and the territories of Azerbaijan the south of the River Aras.

The *Avesta* was the sacred canon of Zoroastrianism. It consists of the *Gathas* of Zoroaster addressed to the Almighty – Ahura Mazda. It was the holy book of Median and later Achaemenid priests. Under the Sassanid dynasty Zoroastrianism became the official religion of the country after a new codification of the Avestan texts. However, followers of the *Avesta* were not accepted as 'people of the book' in the Muslim world and were persecuted by the Caliphate.

Christianity marked a new stage in the history of Azerbaijani multiculturalism. The spread of Christianity in Caucasian Albania is associated with Apostles Thaddeus and Bartholomew. After Albanian King Urnair declared Christianity the state religion in the early 4th century, the Albanian Apostolic Church had a close-knit network covering the territory of Azerbaijan. From the early 5th century new doctrines within the Christian world divided the Christian church. The Albanian Apostolic Church, which was dyophysite* until the end of the 5th century, had to adapt to the

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* According to dyophysitism, or Orthodoxy Christianity, Jesus Christ had two natures – divine and human.

religious policy pursued by the Sassanid kings in the region. This led to its alienation from dyophysitism and a struggle among the different sects for over a century. Though the Sassanid influence in society and politics was beginning to wane by 625 CE, adherents of Zoroastrianism, idolatry and Maniism[*] remained. This situation formed one of the earliest pages of the history of Azerbaijani multiculturalism.

From the mid-7th century the improved ideology of monotheism – Islam – entered Azerbaijani society. Under the Arab Caliphate the spread of Islam became a new page in the history of Azerbaijani multiculturalism. The spread of Islam did not take place simultaneously in all the regions of the country. Islam spread rapidly in the areas where Zoroastrianism and idolatry had been widespread, i.e. in the southern territories of Azerbaijan, the Mil-Mughan plain, the Caspian coast and the territories along the Kura and Aras rivers. But the Albanians in the provinces of Arsakh, Uti, and Cambysena did not give up Christianity. The Arabs were tolerant of the religion of the population in this territory, though they gave preference to the monophysite[**] branch of Christianity. In order to weaken the position of Byzantium in the region, they used the socio-political conditions of the late 7th century to shift the Albanian Apostolic Church to monophysitism.

In the early 8th century the Albanian Apostolic Church saw the Byzantine Empire as able to rescue it from the dominance of the Arab Caliphate. The Church lost its autocephaly, and began to function on the basis of an equal union under the supervision of the Armenian Catholicos. Following 704 the population of the

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[*] Maniism is a teaching founded in the Sassanid Empire by Mani (216-277). According to this doctrine, the world exists on two planes – Good and Evil, Light and Darkness. Mani opposed Zoroastrianiam and called on the people to revolt against the shahs, officials and feudal rulers. Maniism was widespread in different forms and with different names from China to Spain..

[**] According to monophysitism, Jesus Christ had only one nature (divine or divine-human), unlike the Orthodox doctrine that Christ had two natures (one wholly divine, the other wholly human).

Caucasian Albanian regions of Arsakh and Uti underwent religious and cultural assimilation or Gregorianization. The Ingiloys, who formed the population of the north-western regions of the country, the Ereti-Cambysena provinces, turned towards the neighbouring Georgian Orthodox Church and became Georgianized. Thus, in a tragic turn of history the religious factor alienated people of the same root, background, and the aphorism 'brother of a different faith' entered the vocabulary. The Albanian Apostolic Church, which was waging a struggle against the Armenian Gregorian Church, on the one hand, and the Georgian Orthodox Church, on the other, restored its autocephaly in the mid-13th century, and Gandzasar Monastery[*] became the residence of the Albanian Autocephalous Orthodox Church. The temple was built in 1216-38 on the orders of the representative of the Mihranid dynasty, Prince Hasan Jalal[**], one of the rulers of Lower Khach.

Unable to accept the functioning of the Albanian Apostolic Church, the Armenian Gregorian Church managed to enter the court of the Romanovs in the late 18th century in order to influence Russian policy in the Caucasus in their favour. By the 1830s the Russian Empire had occupied the northern territories of Azerbaijan. Giving preference to 'the Armenian card', Russia decided to place the Albanian Apostolic Church under the authority of the Armenian Gregorian Church, thereby striking a heavy blow to the historical heritage and memory of Azerbaijan.

Though the position of Christianity weakened after the spread of Islam in the country, for many centuries Christianity remained the moral compass of the indigenous peoples. According to the Albanian chronicler Mkhitar Gosh, some of the Albanian population of the country remained loyal to Christianity in the 12th century. This shows that the history of Azerbaijani multiculturalism has specific cultural layers.

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[*] Gandzasar Monastery is a gem of medieval Albanian architecture. It lies in the village of Vangli in Nagorno-Karabakh.

[**] Hasan Jalal was a descendant of Grigor Hammam of the Mihranid dynasty. He was murdered by the Mongols in 1261.

To maintain the historical traditions of Azerbaijani multiculturalism the monuments of Zoroastrianism, Christianity, and Islam are protected by the state. The path taken by the forefathers of the Azerbaijanis has over history shaped a culture of tolerance towards different religions amongst the Azerbaijani people.

The history of Azerbaijani multiculturalism is associated with the ethnic diversity of Azerbaijan. In the early 20th century the outstanding ethnographer Valiyev (Baharli) declared that Azerbaijan was an ethnographic museum. Alongside the Azerbaijanis, the Azerbaijani people included the Udis, Ingiloy, Khinaliq, Qriz, Budugs, Tats, Talysh, Russians, Lezghi, Jews and others. These minorities are from Caucasian-, Persian- or Turkic-speaking groups. Some form part of the original Azerbaijani population, others settled in the country for socio-political reasons in different periods of history.

According to the 2009 census, minorities form 8.4 per cent of the population of the Republic of Azerbaijan. The Udis of Albanian origin are a minority classified as part of the original indigenous population of Azerbaijan. In the 5th century BCE the Greek scholar Herodotus (484-422 BCE) wrote in his *History* that the Udi language belongs to the Nakh-Daghestani language group. Strabo wrote in his *Geography* in the 1st century BCE that the Udis were one of the indigenous Albanian tribes who lived in Caucasian Albania. He found 26 languages amongst the tribes. The Udis mainly lived in Uti and Arsakh provinces of Caucasian Albania. The famous French writer Alexandre Dumas, who travelled to Azerbaijan in the second half of the 19th century, also mentioned the Udis in his travelogue *Tale of the Caucasus*. The Udis had survived difficult periods of history and were registered in the province of Yelizavetpol (Ganja) in the second half of the 19th century. Though they had preserved their identity, there was a period of rapid, artificial Armenianization after the signature of the treaties of Turkmenchay (1828) and Edirna (1829). This process was accelerated by the Decree of the Russian

Tsar Nicholas I of 11 March 1836 and the Senate's ratification of the 'Regulations on the Management of the Activities of the Armenian-Gregorian Churches in Russia'. The Armenian-Gregorian Church deliberately perpetuated the myth of 'Great Armenia' and sought to assimilate the Udis, taking ownership of the cultural and material heritage of Caucasian Albania. The Armenianization of the Udis in the province of Yelizavetpol (modern-day Ganja) proceeded rapidly in the early 19th century because of socio-political developments in the region. Under the Soviet regime some of the Udis residing in the territory of Ganja scattered to different parts of the USSR, while those who remained in the territory of Armenia became assimilated.

At present some 4,000 Udis live in the town of Oghuz and the settlement of Nij in Gabala District in the Republic of Azerbaijan. Their language consists of two dialects: the Nij and Vartashen dialects. The Udis are the bearers of the historical memory of Azerbaijan. They have gone through all the evolutionary stages of cultural strata in the history of the country: they followed polytheistic religions, then adopted Christianity in the early Middle Ages. Their church, the Albanian Autocephalous Apostolic Church, is one of the oldest churches in the Caucasus and in Christendom as a whole.

The Ingiloys are also Albanian descendants. They were one of the tribes in Cambysena province of Caucasian Albania amongst whom 26 languages were found. Greek authors mentioned the Gel tribes, the ancient ancestors of the Ingiloy. Though the language of the Ingiloy living in the districts of Qakh, Zaqatala and Balakan in the Republic of Azerbaijan has yet to be studied phonetically, the outstanding Academician N.Y. Marr compared the Ingiloy and Georgian languages: *'What is known about the Ingiloy so far is the opinion of the Georgians, but not that of the Ingiloy.'* In the early Middle Ages, when Christianity was disseminated in Caucasian Albania, the Ingiloy accepted Christianity, like the Udis.

At present, unlike the Udis, the Ingiloy profess both Christianity and Islam. That is, Shah Abbas I consolidated support for Islam in the Azerbaijani lands bordering on Kartli-Kakheti and made the Christian population in this area adopt Islam. Russia, which invaded the northern territories of Azerbaijan in the first 30 years of the 19th century, pursued a policy of Christianization in order to consolidate its power in the Muslim country, now absorbed into the empire, and began to disseminate Christianity by force among the Ingiloy living in Zaqatala District in the 1850s. The Ingiloy protested against the Christianization policy pursued by the Russian Empire, which was one of the reasons for the revolt of 1863 in Zaqatala. Consequently, the Russian Empire stopped the Christianization of the Ingiloy and declared freedom to all those who wished to return to Islam. Thus, only two parishes out of nine remained in Zaqatala District. As a result, the Ingiloy were divided into Muslims and Christians. Though exposed to a policy of Georgianization from the 1930s, the Ingiloy remained a part of Azerbaijani history and its socio-cultural legacy.

The Persian-speaking Talysh, another minority in the Republic of Azerbaijan, have been recognized in Azerbaijani historiography as descendants of the Cadusii. They belong to the indigenous group in the classification of minorities. The Talysh language belongs to the Indo-Iranian branch of the Indo-European languages. The Talysh profess Islam. At present they live in the south-east of the Republic of Azerbaijan, mainly in the districts of Lankaran and Astara and partially in Masalli and Lerik. According to the census of 2009, 111,996 citizens of Azerbaijan are Talysh.

Another Persian-speaking minority is the Tats, who belong to the non-indigenous (allochthonous) group of minorities. They settled in Azerbaijan in the early Middle Ages, as the Sassanid rulers pursued a settlement policy in order to subdue Caucasian Albania in the 3rd and 4th centuries.

In his work *Gulustani-Irem* (Garden of Eden) A.A. Bakikhanov writes that the Sassanid rulers placed Persian-speaking tribes in

the strategically important areas of the country, including the coast from the Absheron Peninsula up to Derbent. These tribes were known in history as the Tats and they formed a social base for the Sassanid rulers.

According to Russian scholars of the Caucasus, Ilya Berezin and P. Zeydlis, the migration of the Tats continued during the rule of Khosrow Anushirvan I, who settled the Persian-speaking tribes in the strategically important areas of the country.

Early 20th-century sources say that before the revolution 34 out of 37 villages on the Absheron Peninsula were Tat villages.

Three religious affiliations are found among the Tats: Islam, the Armenian-Gregorian sect of Christianity and Judaism. Muslim Tats now live on the Absheron Peninsula and in the districts of Quba and Davachi, while Jewish Tats live in Krasnaya Sloboda (the Red Settlement) in Quba District, the village of Vartashen in Oghuz District and Baku, as well as in Dagestan. The Armenian-Gregorian Tats used to live in the villages of Madrasa, Karkanj, Dara-Karkanj, Kalahana, Masari, and Sagiyan in Shamakhi District, in the districts of Goychay, Ismayilli and Absheron, and Gilvar village in Davachi District. They spoke their own languages among themselves. The tangible and spiritual culture of the Muslim Tats has some similarities with that of the Azerbaijanis. The Tats are Persian-speaking people belonging to the Iranian group of the Indo-European language family. There are now some 10,000 Tats in the Republic of Azerbaijan.

Azerbaijan also has a Jewish minority who are also a non-indigenous group. There is great interest in Azerbaijan's Jews both ethnically and linguistically. At present there are three Jewish communities in Azerbaijan: the Mountain Jews, the European Jews (Ashkenazi) and the Georgian Jews. The oldest among them is the Mountain Jews who settled in Azerbaijan in ancient times and lived mainly in Quba and Derbent districts. Since the end of the 19th century European Jews (the Ashkenazi) began to settle in Baku.

According to the census of 1913, there were 9,690 European Jews in Baku. The Georgian Jews also arrived later and 700 Georgian Jews now live in the Republic of Azerbaijan. In all, 9,100 Jews live in the Republic of Azerbaijan. The Mountain Jews speak a Tat dialect, while the Ashkenazi speak Yiddish, which belongs to the German branch of the Indo-European language group.

The Kurds are another non-indigenous ethnic minority in Azerbaijan. In the distant past Persian-speaking Kurds of the Maday tribes crossed from Central Asia to Western Asia and in the Middle Ages settled in Azerbaijan. In the early 19th century the Kurds lived mainly in the territory of the Irevan Khanate and there were 10,737 of them. In terms of religion, the Kurds were divided into Muslim, Yazidi and Nestorian Kurds. On the eve of World War I there were over 114,000 in the Baku, Yelizavetpol and Irevan provinces of Azerbaijan. In 1918-20 the Dashnaks murdered 43,000 Muslim Kurds and 7,000 Yazidi Kurds in the territory of Irevan as part of the policy of genocide pursued by the Republic of Ararat. In 1988 Armenian nationalists pursued a policy of ethnic cleansing in the Armenian SSR; they began a new stage in the invented 'Nagorno-Karabakh' problem, driving out Kurds and Azerbaijanis. Some 18,000 Kurds found refuge in the Azerbaijan SSR.

Azerbaijan's history up to 1900 created the colourful culture of multiculturalism and the multi-ethnic and multi-faith composition of the population.

3.4. Azerвaijani Multiculturalism in the Modern Period (19th and early 20th centuries)

Azerbaijani multiculturalism entered a new stage in the early 19th century when it became part of the Russian Empire. Russia invaded the northern khanates of Azerbaijan in the first 30 years of the 19th century. The empire pursued a policy of resettlement in the 19th and early 20th centuries in order to expose the local population

– the Azerbaijanis – to assimilation, and absorb the Muslim lands within the empire. To this end the Russian Empire began to resettle in the country Christian peoples from outside the empire; new ethnoses, i.e. Germans and Russians, became part of the population, while the number of Armenians increased considerably as a result of mass resettlement from Iran and Turkey. This was a time of change in the demography of the country.

From the early 19th century the Germans took their own place in the history of Azerbaijani multiculturalism. When the Germans migrated to the south Caucasus, including the territories of Azerbaijan, the main goal of the Russian Empire was to introduce a Christian element into the Muslim country.

The first wave of German settlers consisted of Protestants from the German kingdom of Wurttemberg. Some of the Germans migrated to the south Caucasus and settled in the territory of Azerbaijan. In 1818-19 four German colonies were established in the country: Helenendorf and Annenfeld in the territory of Ganja, Katharinenfeld and Alexanderhilf in the territory of Borchali.*

While the Germans may not have met the requirements of Russian colonial policy, they nevertheless managed to introduce western elements into the country's economy. Viticulture, viniculture, tobacco cultivation and the production of mineral waters were associated with them. By World War I there were 15,990 Germans who left their mark on Azerbaijani history. The Germans influenced the development of the multicultural environment in the country. They experienced the socio-political unrest of the first half of the 20th century, but after the Soviet Union joined World War II they were exiled to the east of the USSR – to Central Asia and Siberia – as an undesirable ethnic group.

By the end of the 20th century when Azerbaijan had regained its independence, the Republic of Azerbaijan declared the protection

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* In order to weaken economically Ziyadoghlu, governor of Karabakh, Nadir Shah presented Borchali as a gift to Teimuraz, tsar of Kartli-Kakhetia, in 1743, using the surrender of Sam Mirza II, leader of the second revolt of Shirvan, as a pretext.

of the rights and freedoms of minorities to be a priority in its state policy, and the German community benefitted from this policy. Since then the cultural monuments of the Germans have been restored and are now protected as part of the heritage of Azerbaijan. To promote further research into the history of the Germans in Azerbaijan, President Ilham Aliyev signed an instruction 'On the 200th anniversary of German settlement in the South Caucasus' on 30 August 2016.

In the first 30 years of the 19th century the Romanovs resettled Russians from the central provinces of the Empire to Azerbaijani land. The Russian language belongs to the eastern branch of the Slavic language group of the Indo-European language family. The Russian settlers were members of dissident Russian Orthodox sects – the Molokans, Dukhobors, Subbotniks, Skoptsy and Priguns. The imperial authorities thought the resettlement of sectarian Russian farmers from the central provinces of Russia to Azerbaijan would weaken protests against the Russian Orthodox Church. From the second half of the 19th century, however, the empire preferred to resettle Russian Orthodox Christians to northern Azerbaijan. According to statistical data for 1886, 85,356 Russians were registered in three provinces of Azerbaijan – Baku, Yelizavetpol and Irevan. In the all-Russian census of 1897, the number of Russians had reached 119,236. In the early 20th century the Russian Empire gave preference to the resettlement of Orthodox Russians and, as a result, 60 Russian Orthodox settlements were established in the province of Baku and 29 in the province of Yelizavetpol in 1912. Thus, on the eve of the overthrow of the Romanov dynasty there were 249,835 Russians in northern Azerbaijan.

As a result of the mechanization movement in the 1920s-30s the number of Russians in Azerbaijan continued to grow. By the end of the 1980s there were more than 500,000 Russians in Azerbaijan, but following the collapse of the USSR there was a wave of departures for 'the historical Motherland'. According to the census of 2009, 119,307 Russians lived in Azerbaijan.

In the distant past Thracian tribes (ancestors of the Armenians) settled in the province of Phrygia in Asia Minor. Armenia emerged as a state on the banks of the River Euphrates in the 2nd century BCE, but after its collapse in 387 Armenians were scattered geographically. The non-indigenous Armenians joined other minorities in the Azerbaijani population. In the first 30 years of the 19th century there was a sharp increase in the non-indigenous population because of the mass resettlement of Armenians by the Russian Empire. In 1828-30 some 120,000 Armenians were resettled from Iran and Ottoman Turkey to northern Azerbaijan, where they settled mainly in Irevan, Nakhchivan, Ordubad, and Karabakh.

Touching on the issue of mass resettlement of Armenians to territories to the north of the River Aras, Academician Ramiz Mehdiyev drew attention to the erection of a monument in 1978 in the village of Margushevan (historical name Shikharkh) in Aghdara District of Azerbaijan by the Armenians to mark the 150th anniversary of the resettlement of 200 Armenian families from Maragha to this area in 1828.* Armenian resettlement to Azerbaijan continued in subsequent stages of Azerbaijani history. By the early 20th century Armenians made up 32.65% of the population of the country, whereas in the first 30 years of the 19th century Armenian Gregorians made up 9% of the population of northern Azerbaijan, the majority of whom were Gregorianized Albanians. In the early 20th century Armenians established their fabricated state in the territory of Irevan – historical Azerbaijani land that had never belonged to them. They made unfounded claims against Azerbaijan and introduced the fabricated 'Karabakh problem' to history.

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* To erase the historical truth the Armenians destroyed this monument during the Karabakh War (1992-94).
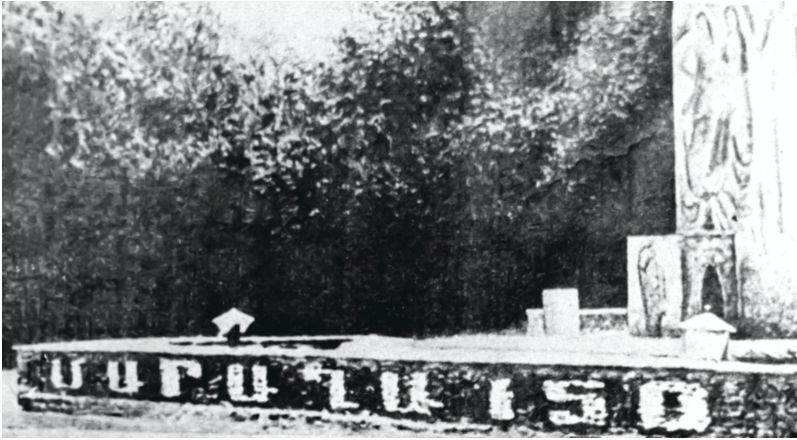
The monument erected by Armenians in the village of Margushevan in Aghdara District, Azerbaijan, in 1978 to mark the 150th anniversary of the resettlement of Armenians from Maragha, Iran. The inscription 'Maraga-150' was written in Armenian at the base of the monument.
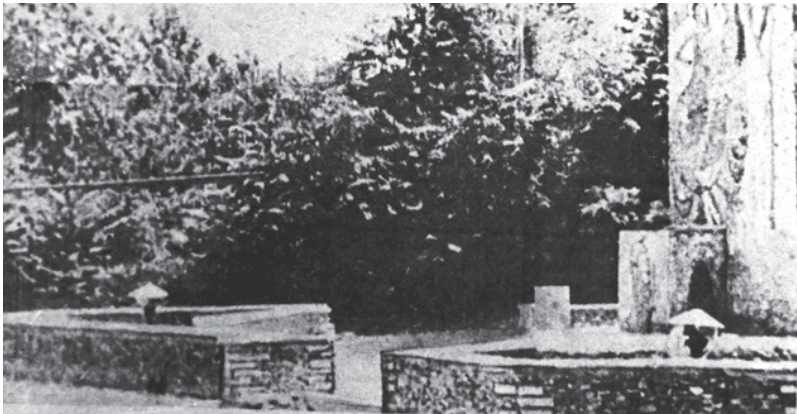
The monument was destroyed by Armenian militants.

In terms of religious affiliation, the Armenians are divided into Gregorian Armenians, Catholic Armenians, and Orthodox Armenians.

In the first 30 years of the 19th century, following their occupation of Azerbaijan, the Russian Empire pursued a settlement policy in order to establish their political power in the country. As part of this policy, they added new Christian elements (Germans and Russians) to the population. The Azerbaijani people continued to live in their own historical territories, preserving their mentality, tangible and spiritual culture, ethnic identity and confessional tolerance. They played a special role in the synthesis of eastern and western cultures, protecting their historically existing multicultural values.

Resettlement of Armenians to northern Azerbaijan from the Ottoman Empire in 1828-1930[*]

Cities and provinces from which settlers came	Number of families	Place of settlement
Erzerum	7,298	Provinces of Borchali, Sharur, Surmali, Alinjachay, Mavazin
Ardahan	67	Bambak and Shoragal
Kars	2,264	Bambak and Shoragal
Kars	200	Armenian and Talysh provinces
Beyazit	4,215	Armenian province
Total:	14,044 families or over 84,000 people	

In the late 19th and early 20th centuries the country experienced an awakening of national consciousness and Azerbaijani multiculturalism entered a new stage. An Azerbaijani movement for enlightenment, supported by members of the Azerbaijani bourgeoisie, inspired a renaissance of national identity.

[*] Вердиева Х.Ю. (Verdiyeva, Kh.Yu.) Переселенческая политика Российской империи в Северном Азербайджане (The Russian Empire's resettlement policy in northern Azerbaijan). 2nd edition with addenda, Baku, 2016, p. 157.

The main goal of these philanthropists was to awaken the people and show them the real essence of the colonial policy of the Russian Empire. To this end, the philanthropists paid serious attention to the development of culture, literature, science, press and education. An outstanding enlightener, educator democrat and one of the first Azerbaijani philanthropists, Hasan bay Zardabi, declared that secular schools should be opened to create national consciousness. He laid the foundations of the national press as a way of spreading this idea. The newspaper *Akinchi* (Farmer), which he founded in 1875, became a tool for the dissemination of the ideas of democracy, education and enlightenment. The newspapers *Ziya* (Light), *Ziyayi-Qafqaziyya* (Light of the Caucasus) and *Kashkul* (a bowl carried by dervishes) took up the *Akinchi* baton. Haji Zeynalabdin Taghiyev, a prominent member of the Azerbaijani national bourgeoisie, a millionaire thanks to Baku oil and known for his charity, opened a school for girls in 1873. The architect of the school was an ethnic Pole, Jozef Goslawski (1865-1904). The construction of the building started in 1898 in the present Istiqlal Street (pre-revolutionary Nikolayevskaya) and was finished in 1900. At present it houses the Manuscripts Institute of the National Academy of Sciences of Azerbaijan. Taghiyev faced serious opposition from aggressive clergy. The opening ceremony of the school for girls was held at the Taza Pir Mosque. Two outstanding Muslim scholars (Mir Mahammad Karim, a Muslim judge of Baku province, and Akhund Mirza Abuturab) read and interpreted paragraphs from the Holy Koran at the ceremony, explaining that, '*Like male Muslims, female Muslims are obliged to acquire all knowledge.*' Haji Zeynalabdin Taghiyev's efforts yielded fruit. The first classes at the girls' school began on 7 April 1901. As 35 pupils out of 58 came from poor families, the philanthropist had them study at his own expense.

Haji Zeynalabdin Taghiyev also funded construction of the first theatre in 1883, designed by the architect Kognovitsky. Though

capitalist Baku embraced the theatre, part of Western culture, it did not abandon its own national mentality: special boxes were created for women to watch the performance, respecting traditions of behaviour. The first opera to be performed there was *Leyli and Majnun* in 1908.

A country with an Oriental civilization and in the early stages of capitalism became acquainted with the values of Western culture, thereby approaching the world of multiculturalism. It was at this time that painting entered a new period, with Realism appearing under the influence of Russian and European culture. Azerbaijani artist Azim Azimzada founded the school of caricature and satire in Azerbaijan.

Buildings in capitalist Baku were built in Western architectural styles. German architects Von der Nonne, Lemkul, Edel and Eichler helped to turn Baku into a city with a new architectural style. The church or Kirche built in the German Gothic style in 1899 to a design by German architect Eichler combined elements of Oriental and Western architecture in capitalist Baku.

Construction of the marvellous seafront promenade, known as the Boulevard, was launched under the supervision of the talented engineer and patriot Mahammad Hasan Hajinski in 1909. German architect Eichel was one of the leading architects in designing the Baku Boulevard, which can be considered a multicultural piece of art.

Azerbaijani charitable donors were active in the provinces, too. To counter the Christianization policy pursued by the Russian Empire in Azerbaijan, they began to build new mosques to maintain the Islamic values and morals of the people. These include Teze Pir Mosque, designed by Kazim bay Hajibabayev in the town of Shamakhi in 1870. In those years provincial philanthropists had mosques built in other regions as well. In 1854 Sakina Khanum had a mosque built in the province of Quba. In 1877-78 Israfil bay Yadigarzada had the famous medieval Imamzada complex restored in Ganja. In 1899 Israfil Agha had a mosque built in Qazakh.

This shows that in the provinces Azerbaijani philanthropists maintained the traditions of tolerance and the historical memory of the people and were inclined to build on Islamic traditions, while in capitalist Baku Azerbaijani philanthropists not only maintained Islamic values, but also nurtured Western culture. One example is the Orthodox church of Zhen Mironosets funded by Haji Zeynalabdin Taghiyev.

Azerbaijani multiculturalism continued its rapid development after the October revolution, too. The Azerbaijan Democratic Republic passed its Act of Independence on 28 May 1918, and granted equal rights to all people residing in the territory of the country. From its creation the Azerbaijan Democratic Republic waged a struggle for the territorial integrity of the country, but did not give up the traditions of tolerance. When forming the state legislative body – the parliament, it gave seats to representatives of minorities who had served the socio-political life of the country. Seats were assigned according to the relative size of the population group: of 120 seats in the parliament 80 were given to Muslims, 21 to Armenians, 10 to the Baku Russian National Council, one to the German National Council, one to the Georgian National Council, and one to the Polish National Committee. The Azerbaijan Democratic Republic treated the history and culture of the non-Muslim ethnoses with respect. It created conditions for the celebration of the centenary of the establishment of German settlements in the country, taking into account the possible impact on the formation of a multicultural environment and development of democracy, and the jubilee was solemnly celebrated in Helenendorf on 9 June 1919.

Another event illustrates the Azerbaijan Democratic Republic's respect and sympathy for the Germans. When the Russian absolute monarchy declared restrictive laws against the German colonies during World War I, a group of elders from Ganja asked the governor of Yelizavetpol province, G.S. Kovalev, not to apply those

laws to the German colonies in Azerbaijan. This testifies to the multicultural approach of the Azerbaijani towards people who do not share their roots, language, and religion, and is evidence that the Azerbaijani people attach great importance to universal values.

Thus, in the 19th and early 20th centuries Azerbaijani multiculturalism was filled with new additions; new ethnoses – Germans and Russians – became part of the population of the country. They brought their own cultures, languages, religions, customs and traditions into the social life of the country, enriching oriental Azerbaijani multiculturalism with Western colour and creating unforgettable pieces of art and architecture.

3.5. Peculiarities of the Ethnic Relations Policy in the Soviet Period

The Bolsheviks took power after the April coup (28 April 1920). They overthrew the Azerbaijan Democratic Republic, the first secular, democratic state in the East, which had existed for 23 months. Although the Bolsheviks built their national-cultural and religious (actually anti-religious) activities in the Azerbaijan Soviet Socialist Republic on the basis of an authoritarian-totalitarian regime, the historical multicultural environment and tolerance were maintained in the Soviet period too.

On taking power the Bolshevik dictatorship decided to strike a blow to the national spirit of the people in order to break their resistance. On 15 May 1920, by decision of the Military Revolutionary Committee, the Ministry of Religion abolished the Board of Muslims of the Transcaucasus and the institution of Sheikh ul-Islam. The Constitution of the Azerbaijan SSR, approved at the First All-Azerbaijan Congress of Soviets on 19 May 1921, recognized the freedom of all citizens to perform religious rituals and to campaign against religion. However, the articles of the Supreme Law remained only on paper and the proletarian

dictatorship launched a struggle against religion. Consequently, 120 mosques were closed in the districts of Azerbaijan in 1929, while 400 mosques were closed in the whole of Azerbaijan in 1930. Waging a continuous struggle against religion, the Soviet authorities resorted to acts of vandalism, and in 1936 Bibi-Heybat Mosque was blown up. In 1920-44 the Board of Muslims of the Transcaucasus remained frozen.

In their struggle against religion, the Bolsheviks closed Christian churches in Azerbaijan, too; the Orthodox Alexander Nevsky Church in Baku, known as the Golden Church, was blown up in 1936.

During World War II the attitude towards Islam began to change in the USSR. One of the factors influencing this was the conversion to Islam of some generals of the German Army who prayed in mosques during the occupation of the north Caucasus. Taking into consideration the socio-political situation, the Soviet leadership gave up its radical position against religion in order to mobilize the population against the common enemy, and on 14 April 1944 the Presidium of the Supreme Soviet of the USSR adopted a resolution on the restoration of the Board of Muslims of the Transcaucasus.

When considering inter-ethnic relations in the USSR, it is worth paying attention to the Bolshevik slogan 'Workers of all countries unite!' The Soviets tried to solve the national issue on the principles of Bolshevik-proletarian ideology. They built the map of the USSR on the principle of 'scissoring' which aimed to form an artificial historical category – the Soviet people by giving formal independence to the nations, but not taking into account the historical territories of peoples, and uniting them in administrative territorial structures. The main aspects of the nationalities issue in Azerbaijan were built on the basis of artificial principles of 'internationalism'; the alphabet of the Azerbaijani people was twice changed to deprive them of their historical memory. Those who uttered the words 'land' and 'motherland' were labelled 'pan-

Turkists'; Azerbaijani émigrés were painted as 'enemies'. Along with the Azerbaijani people, the Germans, who considered Azerbaijan their second 'motherland', suffered political and moral pressure during World War II: they were exiled to Central Asia and Siberia by Decision 001487 adopted in October 1941. The principles of authoritarianism and enforcement led to a number of national and ethnic conflicts on the eve of the collapse of the USSR. This was seen clearly when Mikhail Gorbachev was the general secretary of the Central Committee of the Communist Party of the Soviet Union (1985-91). Bloody tragedies occurred in the USSR, of which the fabricated Nagorno-Karabakh problem stands out in particular.

3.6. Armenia-Azerbaijan, the Nagorno-Karabakh Conflict and Azerbaijani Multiculturalism

In the early 20th century terror and genocide committed by Armenian nationalists constituted a bloody obstacle to the development of Azerbaijani multiculturalism. In autumn 1917, during World War I, the devastating anti-Russian policy of the Kaiser's Germany ended in the overthrow of the Romanov dynasty and the Bolshevik seizure of power in Russia. Unable to realize the idea of 'Great Armenia' in eastern Anatolia, the Armenian separatists decided in those days to solve the 'Armenian issue' at the expense of Azerbaijani territory. At the end of 1917, while World War I was still going on, the Armenian nationalists committed massacres in Azerbaijani territories, destroying 157 villages in Karabakh alone in order to achieve their insidious goal. Encouraged by impunity, the union of Armenianism (the Armenian-Gregorian church, Armenian political parties and the Armenian lobby) pursued a policy of ethnic cleansing in order to realize the idea of 'Great Armenia' in Azerbaijani territory, in land historically alien to them. Thus, at the beginning of 1918, cloaking the essence

of Armenianism in Bolshevik ideology, Stepan Shaumyan and his gangsters murdered tens of thousands of Turkic Muslim civilians in Baku and the surrounding area, carrying out ethnic cleansing, the goal of the Dashnaksutyun Party. But the declaration of the Azerbaijan Democratic Republic and a march by young Turks and units of the Turkish national army towards Baku foiled the plans of Shaumyan and his gangsters. Then Armenianism turned its attention towards the territory of Karabakh, bringing the 'Karabakh issue' into Azerbaijani history.

Since ancient times the Armenians have been in search of 'a motherland' in territories they never possessed. After establishing their fake institution in the province of Irevan, they did not rest and set their sights on the province of Shusha. Acting on the instructions of the Dashnaksutyun party, the Armenian community of Shusha created a slogan 'determine the fate of Nagorno-Karabakh' in the summer of 1918. This is how the distorted Nagorno-Karabakh idea entered history. Encouraged by the terms of the Mudros Armistice signed on 30 October 1918, the Armenian nationalists committed massacres in Zangazur, slaughtering the population of Tat village in this province. Overall, they destroyed 115 Muslim villages, murdering or mutilating 10,068 Azerbaijanis. The Zangazur bloodshed was discussed at an emergency sitting of the Azerbaijan Democratic Republic government on 20 December 1918. The members of the government noted that Armenian commander Andranik's plan was to cleanse Zangazur and Shusha of the Muslim population and take this territory from Azerbaijan.

The Armenian nationalists had no desire to abandon their insidious plans and forgot that they were incomers in Azerbaijani territories, particularly Karabakh. After the signing of the Turkmenchay and Edirne treaties (1828 and 1829 respectively), the Armenians had moved to different regions of Azerbaijan in large

numbers, in particular Karabakh, as a result of the resettlement policy of the Russian Empire. They settled in Karabakh in later stages of history, too. According to the census of 1897 conducted by Russia, of the 415,721 population of Karabakh 172,872 were Armenians. They constituted 41.3 per cent of the entire population of Karabakh while the number of Azerbaijanis was 235,304 (56.6 per cent of the population of Karabakh). These statistics prove that despite the mass and regular resettlement in Azerbaijani territories, the Armenians could not become the dominant ethnos in Karabakh and were incomers in Azerbaijani territory.

In winter and spring 1919 Armenian militants became active in Karabakh. The Armenian National Council[*] supplied the Armenians with arms in Zangazur, Goris and Shusha. They urged them not to recognize the government of the Azerbaijan Democratic Republic and directed their actions against the governorate of Karabakh. In order to put an end to the atrocities and terrors of the Armenian nationalists, the leadership of the Azerbaijan Democratic Republic together with the governor-general of Karabakh, Sultanov, stopped the operation of the Armenian National Council in Karabakh. The members of the separatist organization were driven out of Shusha on 5 June 1919. On 10 June 1919, a meeting was held with the participation of Dashnaks and the bishop of Karabakh. At that meeting the Armenian community decided to recognize the government of the Azerbaijan Democratic Republic. In August 1919 the Seventh Congress of the Armenian Community of Karabakh adopted an Act on recognition of the government of the Azerbaijan Democratic Republic. But subsequent socio-political events in the region and the Bolshevik April revolution revived the Karabakh issue in Azerbaijani history.

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[*] Between July 1919 and April 1920 Armenian separatists held nine congresses. After the second congress, held on 15 September 1918, the government created by the Armenian separatists began to be called the Armenian National Council.

Using the sovietization of the south Caucasus for their own purposes, the Armenians annexed Zangazur and other territories of Azerbaijan in 1920. Investigating the issue, Academician Ramiz Mehdiyev found documentary evidence in various archives of Azerbaijan that Soviet Azerbaijan 'gave 405,000 dessiatins of land to Armenia from the Province of Zangazur' at the end of 1920 (Azerbaijan possessed 7,989,105 dessiatins of land). He also highlighted the fact that this process went on later, too. Based on a resolution of 18 February 1929 adopted by the Transcaucasus Central Executive Committee, *'the villages of Nuvadi, Arnazir and Tughut in Jabrail Province, some parts of the villages of Karkivan and Kilid in Ordubad Province'* were torn away from Azerbaijan and Megri Province was established within Armenia. Thus, Nachchivan was separated from Azerbaijan and the highways were cut off.

On 7 June 1923, the Armenians who had moved to Upper Karabakh, Azerbaijan, were granted the status of an autonomous province (in Russian Nagorno Karabakh Autonomous Oblast – NKAO). The creation of the NKAO badly broke up the pre-1923 administrative division of Azerbaijan, and according to the decision of the Soviet government, the provinces of Javanshir, Qubadli and Shusha were divided and given to the NKAO. Under the 'Regulations', Shusha, Khankandi and 115 villages from the province of Shusha, 52 villages from the province of Javanshir, 30 villages from the province of Qaryagin and the village of Qaladarasi from Qubadli were given to the NKAO.

This not only damaged the territorial division of Azerbaijan, but created a precedent for further Armenian territorial claims against Azerbaijan. This was when the name Nagorno-Karabakh appeared. However, Khankandi was written as the regional centre in the Decree on the Establishment of the Autonomous Province; soon after, however, on 18 September 1923, by decision of the

Nagorno-Karabakh Provincial Party Committee, the name of the town of Khankandi was changed to Stepanakert in honour of Stepan Shaumyan. That marked the beginning of the replacement of Azerbaijani names of historical places, districts, regions and villages in Karabakh.

Although the Armenians living in the upland areas of Karabakh had autonomy in political, economic, social and cultural spheres during the Soviet period, Armenian nationalists several times made territorial claims on this Azerbaijani land. After World War II, on the instruction of the Soviet leadership, Armenian nationalists made territorial claims against Turkey but these claims failed. Later, they made territorial claims against the Nagorno-Karabakh province of Azerbaijan and demanded the resettlement of Armenians from abroad in Armenia as well. Failing to obtain Nagorno-Karabakh from Azerbaijan, the leadership of Armenia suggested the resettlement of Armenians from other countries, to which the Soviet government gave its consent. However, Armenia did not have the right conditions for the resettlement of Armenians from abroad. Using this pretext, they suggested displacing the Azerbaijani population of Armenia to scarcely populated cotton-growing districts of Azerbaijan and using the abandoned land and houses for the reception and placement of the Armenians who had arrived from other countries.

According to the decision of the Council of Ministers of the USSR 'On the migration of collective farmers and other members of the Azerbaijani population from Armenia to the Kura-Aras lowlands of Azerbaijan' adopted on 23 December 1947 and 10 March 1948, some 150,000 Azerbaijanis were forcibly moved to the lowlands of Azerbaijan in a mass deportation of Azerbaijanis from their historical lands in 1948-1953, in particular from Irevan and the surrounding districts.

Moreover, Armenia continued its territorial claims, pursuing an aggressive policy. It raised the issue of including Nagorno-Karabakh into the territory of Armenia. A draft resolution on the annexation of Nagorno-Karabakh to Armenia was drafted in March 1948 by Nikolay Shvernik, chairman of the Presidium of the Supreme Soviet of the USSR. The document sent to Azerbaijan also included a map showing the projected changes to the borders of Azerbaijan. Fortunately, this attempt was resolutely prevented as well.

The Nagorno-Karabakh issue was raised several times in the 1960s. In November 1960, on the initiative of Anastas Mikoyan a document was drawn up transferring Nagorno-Karabakh to Armenia and it had to be discussed at a sitting of the Supreme Soviet of the Central Committee of the Communist Party of the Soviet Union. Despite the Armenians' serious preparations, during discussions held before the sitting their draft was rejected after a report from N. Hajiyev, the-then secretary of the Central Committee of the Communist Party of Azerbaijan. In early 1969, Mikoyan suggested to Khrushchev that Armenia annex Nagorno-Karabakh. Khrushev made an interesting response: *I am ready to give 12,000 military trucks for the transportation of the Nagorno-Karabakh Armenians to Armenia within 24 hours.* Repeatedly failing to achieve their goal, the Armenian leadership and Armenian lobby did not stop looking for an opportunity. They found it in the late 1980s. Taking advantage of the policy of glasnost (openness) and democracy of the USSR, the Armenian nationalists made their territorial claim against the Nagorno-Karabakh region of Azerbaijan.

When the events of 1988 began, Armenian nationalists who had long nurtured the idea of 'Great Armenia' and their supporters in the leadership of the Soviet Union organized mass demonstrations in Khankandi and Irevan. In the second half of the year the situation became so fraught that the Azerbaijani population of Nagorno-Karabakh province was exposed to armed aggression. In late

August and early September, Armenians attacked Karkijahan and Khojali. On 18 September, Armenians brutally expelled 15,000 native Azerbaijanis from Khankandi, making them move to Shusha and other neighbouring districts. On 12 January 1989, the Presidium of the Supreme Soviet of the USSR issued a Decree setting up a special executive committee in Nagorno-Karabakh Autonomous Region under the authority of the USSR administration. Though the main duty of the Committee was *'to prevent further deterioration of relations between the nations and stabilize the situation in the region'*, the situation worsened under the rule of the Committee. With so much tension in Nagorno-Karabakh, on 1 December 1989, the Supreme Soviet of Armenia violated the sovereignty of Azerbaijan by passing a resolution on the annexation of Nagorno-Karabakh by Armenia, which contradicted the Constitution of the USSR.

In late 1990 and early 1991, the grave and inexcusable blunders and pro-Armenian policy of the Soviet leadership made the situation worse and Armenian aggression became widespread in Nagorno-Karabakh and the regions bordering on Armenia. Thousands of Azerbaijanis were killed as a result of terrorist acts committed on a Moscow-Baku train and on buses travelling on the routes Tbilisi-Baku, Aghdam-Shusha and Aghdam-Khojali.

From 1991, tension grew in the mountainous part of Karabakh. In June-December that year 12 civilians were killed and 15 more wounded in an attack by Armenian armed forces on the village of Qaradaghli in Khojavand District and on Meshali in Asgaran District. In late October and November 1991 more than 30 settlements in the mountainous part of Karabakh, including Tugh, Imarat-Qarvand, Sirkhavand, Meshali, Jamilli, Umudlu, Qaradaghli, Karkijahan and other strategically important villages were set on fire, destroyed and plundered by the Armenians.

Overall, in 1988-91, i.e. from the onset of events till the collapse of the USSR, the Armenian leadership under the patronage of the USSR ruling circles pursued a policy of open aggression against Azerbaijan. As a result, 50,000 Azerbaijanis were forcibly driven from their homes in Nagorno-Karabakh; 514 died and 1,318 were wounded. As a consequence of the ethnic cleansing of the Armenian SSR during that period, about 250,000 Azerbaijanis were driven out of 185 Azerbaijani villages in Armenia; 216 Azerbaijanis were killed, and thousands of women, children and elderly people were wounded and thousands of families lost their property.

Starting in 1992, the Armenian army invaded the last remaining Azerbaijani settlements in Nagorno-Karabakh. Thus, on 12 February the villages of Malibayli and Qushchular in Shusha District were invaded by Armenian forces. From 13 to 17 February the village of Qaradaghli in Khojavand District was attacked and 118 civilians (women, children, and the elderly) were captured and 33 shot; the dead and wounded were thrown together down a well by the Armenians. Sixty-eight of those taken captive were ruthlessly killed, while 50 were freed from captivity with great difficulty. Eighteen of the freed captives died of their wounds. Eight members of two families from the village of Qaradaghli were killed, 42 families lost their breadwinners, and around 140 children became orphans. Academician Ramiz Mehdiyev who studied the Qaradaghli tragedy points out that this was the first operation commanded by the terrorist Monte Melkonian. Melkonian was an active member of the ASALA terror organization and did not hide his criminal nature in the attack on Qaradaghli. The operation under his command was exceptional in its mercilessness. From Qaradaghli onwards, the Armenian fighters committed ruthless atrocities against the Azerbaijanis.

On the night of 25-26 February 1992, Armenian armed forces with the help of military personnel and equipment from the 366th Regiment of the Commonwealth of Independent States, based in Khankandi, attacked the town of Khojali and levelled it to the ground. The town was set on fire, and the inhabitants brutally killed. A total of 613 civilians were killed in the massacre, of whom 63 were children, 106 women and 70 elderly; eight families were wiped out and 487 civilians, 76 of them children, were permanently disabled. Moreover, 1,275 people were captured, and 150 remain missing.

On 8 May 1992, a trilateral meeting of the Azerbaijani, Armenian and Iranian leaders was held in Tehran as part of an Iranian initiative. The same day Shusha was occupied. Later it emerged that the Armenian side had had a different plan when they agreed at the meeting to cease fire along the Armenian-Azerbaijani border and in Nagorno-Karabakh. The Armenian side needed that meeting to conceal its real aim from the international community. The Armenian leadership was certainly aware of the planned attack in advance, because the time of the occupation of Shusha coincided with the time of the negotiations in Tehran and the signed peace treaty would be valid as soon as the ink dried. Besides, the Armenians as usual disseminated disinformation about heavy attacks from Shusha on Khankandi. Thanks to modern military equipment Armenian forces occupied the district of Shusha, with its 289 square metres of territory, 24,000 population, one town and 30 villages.

After the occupation of Shusha, Armenian armed forces blocked the Shusha-Lachin route and fired shells into Lachin from the territory of the Armenian Republic. On 18 May, the old Azerbaijani town of Lachin was occupied. The occupation of Lachin showed that the war had gone beyond the boundaries of Nagorno-

Karabakh and the Armenian occupiers wanted more. In 1993, with the help of the states patronizing Armenia, the Armenian forces occupied and ethnically cleansed Lachin, Kalbajar, Aghdam, Fizuli, Jabrayil, Qubadli and Zangilan, districts outside Nagorno-Karabakh, a territory four times the size of Nagorno-Karabakh.

At present Armenian armed forces occupy 20 per cent of the territory of the Republic of Azerbaijan. As a result of the occupation nearly 900 settlements and 22 museums, and 40,000 museum exhibits – rare and valuable historical items – have been destroyed or plundered. The Aghdam Bread Museum, unique in the post-Soviet republics, has been completely destroyed, and 13,000 exhibits from the Kalbajar Museum and 45,000 valuable exhibits from the Lachin Ethnography Museum have been taken to the Republic of Armenia. The list of items stolen from museums is long: 500 exhibits of the Shusha History Museum; exhibits of the Shusha branch of the Azerbaijani State Carpet and Folk Art Museum; 1,000 exhibits of the Karabakh History Museum; 300 exhibits from the Memorial Museum of the great Azerbaijani composer Uzeyir Hajibayli; 400 exhibits from the Memorial Museum of the great singer Bulbul; 100 exhibits from the Memorial Museum of prominent musician and artist Mir Mohsun Navvab; 2,000 exhibits from Aghdam Ethnography Museum; 3000 from Qubadli Ethnography Museum; and 6,000 exhibits from Zangilan Ethnography Museum. Moreover, four art galleries, nine palaces of historical importance, 44 Albanian temples and nine mosques have been ruined, plundered and burned; 4.6 million books and valuable historical manuscripts in 927 libraries have been destroyed.

Soon after the occupation of Shusha, the Republic of Azerbaijan called on the chairman of the UN Security Council and the international community to prevent Armenia's aggression against Azerbaijan. However, the UN Security Council took no practical

steps against Armenia. Armenia's impunity led not only to the occupation of Nagorno-Karabakh, but to the further expansion of aggression too.

From 27 March to 3 April 1993, Armenian armed forces occupied Azerbaijan's Kalbajar District. On 30 April 1993, the UN Security Council adopted Resolution 822 on the Armenian-Azerbaijani conflict. The Security Council expressed its grave concern at the escalation of armed hostilities between Armenia and Azerbaijan, thereby confirming the involvement of the Republic of Armenia in the conflict. Moreover, the resolution reaffirmed respect for the sovereignty and territorial integrity of all states in the region, the inviolability of international borders and the inadmissibility of the use of force for the acquisition of territory.

On 23 July 1993, Armenian armed forces occupied Azerbaijan's Aghdam District. Immediately after the occupation of Aghdam the Azerbaijani government addressed the chairman of the UN Security Council over the situation in the region. On 29 July, the UN Security Council adopted Resolution 853 on the seizure of Aghdam District. The Security Council expressed its serious concern at the tension between Azerbaijan and Armenia; reaffirmed the inviolability of international borders and inadmissibility of the use of force to acquire territory; demanded the immediate cessation of all hostilities and the immediate, complete and unconditional withdrawal of the occupying forces from the district of Aghdam and all other recently occupied territories of Azerbaijan.

In summer 1993, Armenia ignored the resolutions of the UN Security Council and went on to occupy other territories of Azerbaijan. Thus, on 23 August 1993, Armenian forces occupied Azerbaijan's Fizuli and Jabrail districts and on 31 August Qubadli District. On 14 October 1993, the UN Security Council adopted Resolution 874 on the Armenian-Azerbaijani conflict. Enjoying its impunity Armenia ignored UN Security Council resolutions 822, 853

and 874 and further expanded its aggression, occupying new areas of Azerbaijan.

On 12 November 1993, at the request of the Azerbaijani government the UN Security Council adopted Resolution 884 in response to the expansion of the conflict and Armenian occupation of Zangilan District. Armenia ignored this resolution, too.

All the documents adopted in 1993 by the UN Security Council and leading countries of the world in response to Armenia's aggression against Azerbaijan affirmed the territorial integrity, sovereignty and inviolability of the borders of the Republic of Azerbaijan. But the permanent members of the Security Council did not agree to recognize Armenia as the aggressor.

On 24 March 1992, the first supplementary meeting of the Council of Foreign Ministers of the Conference on Security and Cooperation in Europe (CSCE) decided to seek a peaceful solution to the Nagorno-Karabakh conflict. After the Lisbon Summit of the Organization for Security and Cooperation in Europe (OSCE – the successor to the CSCE) in December 1996, the representatives of Russia, France and the USA were appointed co-chairs of the Minsk Group. In 1997-98, proceeding from the Lisbon Principles, the Minsk Group co-chairs put forward a two-part proposal: that is, the withdrawal of the Armenian armed forces from the seven occupied districts outside Nagorno-Karabakh and determination of the status of Nagorno-Karabakh. The Azerbaijani side did not fully agree with this, but they accepted it, while the Armenian side took a non-constructive position, declaring the proposal unacceptable. On 8 November 1998, the co-chairs suggested a third proposal, which contradicted the norms of international law; this was unacceptable to Azerbaijan and could have hindered the mediation process as well. The artificial 'common state' proposal not only contradicted the interests of Azerbaijan, it also ignored the resolutions adopted at the OSCE Budapest and Lisbon summits.

After the failure of the co-chairs' 'common state' proposal, the Minsk Group was deadlocked.

Negotiations between the presidents of Armenia and Azerbaijan were stepped up in the first months of 2001. The two presidents held negotiations with the participation of the Minsk Group co-chairs first in Paris on 26 January 2001 and again on 5 March, then in Key West, Florida on 4-6 April.

A proposal entitled 'The Paris Principles' emerged, which attempted to bring together the provisions of the three previous settlement proposals ('package', 'staged', and 'common state'), which could satisfy both parties.

On 6 April 2004, a new stage of talks known as the 'Prague Process' began. The talks focused on a new peace plan for step-by-step regulation of the conflict. The basic principles of the new peace plan were:

1. *Armenia withdraws its troops step by step from the occupied territories (Aghdam, Fizuli, Jabrail, Qubadli and Zangilan) along the borders of the Nagorno-Karabakh region of Azerbaijan.*

2. *Azerbaijan and Armenia restore diplomatic and economic relations.*

3. *The Azerbaijanis return to the liberated areas, with the exception of Lachin and Kalbajar, under the protection of international peacekeeping forces.*

4. *The status of Nagorno-Karabakh is to be resolved later by a referendum there.*

In order to speed up the process, the Basic Principles of a settlement to the Armenian-Azerbaijani conflict over Nagorno-Karabakh were presented to the parties in Madrid at the end of

November 2007. The Azerbaijani and Armenian presidents have held 21 meetings about these Basic Principles since June 2008. The Basic Principles worked out over five years during the Prague Process became the Madrid Document. There is agreement to a certain extent on some of these principles, while the outlines of agreement on other principles can be sensed during discussions at the presidential level. Once common agreement has been reached on all the issues in this context, a final document could be adopted.

If we look at the history of the talks to settle the Armenian-Azerbaijani conflict over Nagorno-Karabakh, we shall see that from 1992 international organizations and leading states increased their mediation efforts and from April 1999 steps were taken in a new format – direct dialogue between the presidents of Azerbaijan and Armenia. More than 50 meetings have been held between the presidents of the two states.

In this arduous talks process the Azerbaijani side has faced some difficulties in defending its just position, because from the start of the conflict, aggressive Armenia has taken a non-constructive position in the talks and has refused to give up its occupation policy. On the other hand, the talks have been hampered by the double standards of the international community towards solution of this conflict and the inactivity of international organizations such as the UN and OSCE in implementing the proposals and resolutions they adopted. At the same time, the failure to take practical steps against aggressive Armenia has not only damaged the reputation of the OSCE, it has destroyed hope in the Minsk Group. Nevertheless, the Azerbaijani government regularly takes an active part in the meetings of international organizations and respects the OSCE proposals for a peaceful settlement of the conflict.

Azerbaijan has enjoyed a number of diplomatic achievements. On the initiative of the Azerbaijani delegation, the 'situation

in the occupied territories of Azerbaijan' was included on the agenda of the UN General Assembly session on 29 October 2004. Later resolutions 'On the situation in the occupied territories of Azerbaijan' were adopted at the 98th plenary meeting of the 60th session of the UN General Assembly on 7 September 2006 and at the 86th plenary meeting of the 62nd session on 14 March 2008. The resolutions condemn Armenian settlement and arson in the occupied territories. The four resolutions adopted by the UN Security Council call for the immediate, complete and unconditional withdrawal of Armenian armed forces from the occupied territories of Azerbaijan. In addition, they affirm the sovereignty and territorial integrity of Azerbaijan and the right of refugees and displaced persons to return to their homes.

Similarly, some international organizations have taken positive action for a solution of the Nagorno-Karabakh conflict. The Organization of Islamic Cooperation (OIC) and its member states support Azerbaijan at the international level and are committed to the ideas of Islamic solidarity set out in the organization's charter. The OIC supports a just and fair settlement of the Armenian-Azerbaijani conflict over Nagorno-Karabakh based on the principles of the inviolability of borders and territorial integrity of Azerbaijan. It should also be noted that the OIC is the first international institution to recognize Armenia as the aggressor and the genocide committed in Khojali against the Azerbaijanis.

Resolutions adopted at the European Parliament and at NATO summits unanimously recognize the territorial integrity of Azerbaijan and call for an end to the occupation of Azerbaijani territories. The final declarations adopted at the NATO summits in 1994 in Brussels, in 2006 in Riga, in 2008 in Budapest, in 2009 in Strasbourg and Kehl and in 2010 in Lisbon reaffirm the territorial integrity, sovereignty and independence of Azerbaijan. Moreover,

a resolution recognizing the territorial integrity of sovereign states was adopted at the 62nd session of the NATO Parliamentary Assembly, held in Istanbul in November 2016.

All the documents on a peaceful settlement of the conflict adopted by international organizations aim to strengthen the position of Azerbaijan and affirm the need to settle the conflict in accordance with the principles of international law. Azerbaijan's position on settlement of the conflict has not changed. The conflict should be settled within Azerbaijan's internationally recognized borders and in accordance with its territorial integrity. This position is based on the norms and principles of international law, the UN Charter, Helsinki Final Act and numerous other international documents on the settlement of conflicts. Therefore, if the leading states want to prevent the threat of aggression in international relations, they have to take practical measures in accordance with Chapter VII of the UN Charter and force Armenia to obey the will of the international community.

Armenia ignores the documents on the peaceful settlement of the conflict adopted by international organizations, regularly violates the ceasefire, fires on Azerbaijani villages close to the border with Armenia or the contact line separating the two sides, and carries out sabotage to provoke hostilities. A sabotage operation took place in early April 2016 and has become known in Azerbaijan's contemporary history as the 'four-day war'. Successful counter-attacks by the Azerbaijani army on 2-5 April 2016 achieved significant strategic goals for Azerbaijan. First of all, Azerbaijan won psychologically. The Azerbaijani army struck knock-out blows against the enemy and liberated strategically important highlands in the north and south of Karabakh. Thus, Azerbaijan demonstrated its ability, potential and fighting spirit to liberate its territories. As a result, the four-day war reminded the world that 20 per cent of Azerbaijan's territory is occupied by Armenia.

As a logical continuation, the President of the Republic of Azerbaijan signed an instruction 'On measures to restore the liberated village of Jojuq Marjanli in Jabrayil District'. The document states that the successful counter-attacks of the Azerbaijani army in April 2016 made it possible for civilians to live in peace in Jojuq Marjanli. The instruction called for fundamental restoration work so that the civilian population can return home to their historical land, which is now under the complete control of the armed forces of Azerbaijan. All this shows that the April battles were the beginning of a significant military victory. Moreover, the restoration of the village of Jojuq Marjanli marks the start of the mass return of those displaced from their homes.

Azerbaijani President Ilham Aliyev has repeatedly and unequivocally stated that *'The territorial integrity of Azerbaijan is not up for negotiation.'* This boosts hopes for a just settlement of the conflict that will ensure the territorial integrity of the country. Similarly, President Aliyev has emphasized that Azerbaijan has grounds to liberate its territory, which are recognized by international legal norms*:*

'The territorial integrity of Azerbaijan must be restored. We will not accept the creation of a second Armenian state in the territory of Azerbaijan. We will never grant independence to Nagorno-Karabakh. If anyone is waiting for it, they are waiting in vain. It will never happen!'

At the same time, drawing attention to Armenia's inability to live without financial assistance from abroad President Aliyev said: *'If the Armenians could achieve some success in their mythological activities prior to the April battles, the April battles devastated their propaganda and shook Armenian society. The after-shock can still be*

felt there. The April events have led to a severe military and political crisis.' The President noted that these were short-term battles and stressed that the administration of aggressive Armenia should learn a lesson from this event. He added that Azerbaijan would never agree to the occupation of its lands and would restore territorial integrity: *'Today the Azerbaijani flag is flying in Lalatapa and Aghdara. It will fly in Shusha and Khankandi, too.'*

Multiculturalism as a positive institution of the modern world stands against the blot of Armenian terrorism on the modern world. Multiculturalism aims to preserve the achievements of humanity throughout history, to manage the coexistence of polyethnic and poly-confessional society based on the principles of tolerance and to take practical measures to protect the material and cultural heritage of mankind. One way to further this aim is the settlement of the Nagorno-Karabakh conflict. A basic condition of a settlement is to abandon double standards in the international relations system and put an end to the fantasies, dreamt up by the Armenian lobby. If these objectives are fulfilled, multiculturalism will enter a new stage in its development.

Questions

1. What has made the Republic of Azerbaijan one of the world's main centres of multiculturalism today?

2. What role has the historical factor played in the creation of Azerbaijani multiculturalism?

3. What role has the geographical factor played in the creation of Azerbaijani multiculturalism?

4. What role have the Azerbaijani people played in the creation and formation of Azerbaijani multiculturalism?

5. What factors explain the strengthening of the multicultural environment in Azerbaijan during the years of independence?

6. Why does the measure of identity characterize the development of multiculturalism?

7. What are the forms of identity and the interconnection among them?

8. What are the main results of the World Values Survey?

9. What is the percentage of ethnic minorities in the population of the Republic of Azerbaijan?

10. What can you say about the indigenous ethnic minorities of the Republic of Azerbaijan?

11. What can you say about the non-indigenous ethnic minorities of the Republic of Azerbaijan?

12. Which ethnic groups joined the population of Azerbaijan between 1800 and 1830?

13. What can you say about the ethnic composition of the Republic of Azerbaijan at the beginning of the 19th century?

14. What was the main purpose of the Russian Empire's resettlement policy in Azerbaijan in the 19th century?

15. What can you say about the ethnic composition of the population of Karabakh in the second half of the 19th century?

16. In what way did capitalist Baku turn a new page in the Azerbaijani multicultural environment?

17. What evidence does Academician Ramiz Mehdiyev provide when speaking about the mass resettlement of Armenians to the territories north of the Aras River?

18. What contribution did Azerbaijani philanthropists make to the Azerbaijani multicultural environment?

19. What changes took place in the Azerbaijani multicultural environment in the years of the Azerbaijan Democratic Republic?

20. What were the layers of Azerbaijani multiculturalism in the 19th and early 20th centuries?

21. Which religions were targeted by the Bolsheviks' anti-religious policy?

22. Which architectural monuments were destroyed as a result of the Bolsheviks' anti-religious policy in the Azerbaijan SSR?

23. Why was the map of the USSR drawn according to the 'cut and paste' principle?

24. What were the main principles at the basis of the nationalities issue in the Azerbaijan SSR?

25. What were the bitter consequences of the principles of domination and violence in the nationalities issue?

26. What can you say about the historical reasons for the Nagorno-Karabakh conflict?

27. What can you say about the role of the Armenian National Council established by Armenian nationalists?

28. What can you say about the consequences of the genocide policy of Armenian nationalists carried out in Azerbaijani territories in 1918-20?

29. Why were the land routes connecting Nakhchivan and other Azerbaijani territories cut?

30. Why was the Nagorno-Karabakh Autonomous Region established and what were the consequences?

31. What territorial claims did Armenia make against Azerbaijan in the Soviet period?

32. What were the demands of the Armenian separatists who brought the Nagorno-Karabakh conflict to a new stage at the end of the 20th century?

33. What were the causes of the military aggression of Armenian armed units against the Republic of Azerbaijan in the late 1980s and early 90s?

34. Outline the Khojali genocide and its consequences.

35. What can you say about the material and cultural damage done by the Armenian nationalists to the Republic of Azerbaijan during the Karabakh war?

36. What UN resolutions were adopted on the Armenian-Azerbaijani conflict over Nagorno-Karabakh?

37. What measures have been taken by the OSCE to settle the Armenian-Azerbaijani conflict over Nagorno-Karabakh?

38. What is the position of the Organization of Islamic Cooperation on the Armenian-Azerbaijani conflict over Nagorno-Karabakh?

39. What can you say about the Madrid Document on the Armenian-Azerbaijani conflict over Nagorno-Karabakh?

40. What is the position of NATO on the Armenian-Azerbaijani conflict over Nagorno-Karabakh?

41. What is the place of the Four-Day War (April battles) in the modern history of Azerbaijan?

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Chapter 4

THE SOURCES OF AZERBAIJANI MULTICULTURALISM

4.1. Four Sources of Azerbaijani Multiculturalism

Down the centuries classical Azerbaijani literature has fully reflected the atmosphere of multiculturalism and tolerance and this can be seen in specific works.

A desire to embrace humanity as something whole, a need to find mental parallels uniting different peoples, attempts to bring different religions closer together by finding common features, an equally respectful attitude towards the holy places of all religions, morals that judge people not on their religious beliefs but on their personal qualities, a call to compassion, mercy and empathy, and love as the highest and most important feeling, as a common principle of life uniting all peoples regardless of language and religion – all these and other values reflected in Azerbaijan's literature describe better than anything its inner spirit.

Every exponent of our classical literature, with its centuries of history, not only held these values but also transmitted them through the prism of their worldview. Not every work of literature is able to capture the spirit, rhythm and pulse of the society of its era. These literary examples give a fine illustration of the atmosphere of multiculturalism and tolerance that reigned in Azerbaijani society in different eras. They are an artistic cardiogram of pictures of the real life of our historic past, which we can no longer observe for ourselves.

These examples show that our people, including progressive, creative individuals, retained other common human values alongside tolerance and open-mindedness towards religion,

and often made no division between what they considered 'ours' and what they considered 'other'. The opposition 'us and them' appeared in its mildest form throughout the history of the emergence of our people.

Azerbaijani literature is saturated with love from the work of Nizami, who declared the idea '*Love is a heavenly altar'* to be the quintessence of his work, to Javid, author of the lines *'My lord is beauty and love'*. At all times this literature has sung the praises of love for all humanity, without dividing it along racial, ethnic, linguistic or religious lines. Through their literature, imbued with these moral and artistic values, the Azerbaijani people have made a lavish contribution to the treasure trove of common human values.

Abdulla Shaiq said: '*We are all atoms of a single sun!'*

Muhammad Hadi laid down the challenge to mankind: *'Oh, people, we are all brothers!'*

In a work by Huseyn Javid the little girl Gulbahar is taught to love the whole of humanity.

Through the language of the *kamancha* Mirza Jalil touched the soul of a centurion, thirsty for revenge. He urged him to be merciful towards the helpless, but bitter enemy; that is, he challenged him to win a victory over himself.

Seyid Azim Shirvani believed, '*To be a man does not depend on being a Muslim.'*

As he put all the misfortunes and sorrows of humanity in the mouth of Majnun, Fuzuli was concentrating them in his own breast as well and dreaming of saving the world from grief.

And finally, Nizami, creator of the literary masterpiece *Seven Beauties*, which celebrates the friendship of peoples, so loved the slave he had been given that he married her, though she spoke a foreign language and followed a different religion. Thereby he became an example to future generations.

Besides the literary, scientific, philosophical, journalistic, political and legal sources of Azerbaijani multiculturalism, this

chapter presents sources in art and culture, including music, architecture, theatre, cinema and even cuisine. The diversity and abundance of the sources of Azerbaijani multiculturalism show it has been typical of our people down the centuries. President of the Republic of Azerbaijan Ilham Aliyev noted that *'the traditions of multiculturalism, which is a relatively new term in our language, have always existed in Azerbaijan. Simply, it had a different name, but its essence has not changed.'* The presentation in this chapter of the old, abundant sources of Azerbaijani multiculturalism allows readers to see Azerbaijani literature, philosophy, journalism, art and culture in a new light.

Looking at Azerbaijan's literature, philosophy, journalism, essay writing, art and culture from the position of multiculturalism is one of the fundamental criteria of its greatness. It allows us to see the social and philosophical history of Azerbaijan in a more colourful, multifaceted paradigm and to hear the dialogue of its eras.

Through his *Sheikh Sanan*, Huseyn Javid answers the questions raised by Khaqani in his *Habsiyya* (Prison Poem). By dedicating his poems to an Armenian called Susen, Vazeh responds to Nasimi, who wrote a *ghazal* (a poem consisting of rhyming couplets) in which the second line of each couplet ended with the words 'Armenian girl'. It is clear from this that had the values we are talking about not been scattered like stars across the firmament of our literature and culture, the path to the common treasury of humanity's spiritual values would have been thorny and impassable for us. In fact Azerbaijanis overcome it with ease, because:

- to respect peoples who have different languages and religions, to talk reverently about every people, to treat them with genuine friendship and love, are embedded in the early classics of Azerbaijan, in the poetry of the Middle Ages and Renaissance and the work of writers of the democratic enlightenment too;

- Azerbaijan's poetry refers respectfully to those held sacred by different faiths – to Abraham, Moses, Solomon, Jacob, Jesus, Mary; the finest comparisons and similes, restrained in the spirit of the captivating paths of eastern poetry, are created in works dedicated to their lives and deeds; artistic figures are created with comparisons and without, and they all attract attention as striking examples of a multicultural and tolerant spirit;

- this can also be seen in the great respect shown in our classical literature for the scholars and writers of other peoples – Socrates, Plato, Aristotle, Euclid, Hippocrates, Goethe, Schiller, Shakespeare, Hugo, Voltaire, Rousseau...

- praise for beauties from different lands and different faiths, the expression of pure, ardent love for them, and the deprivations and sufferings born in the name of that love actually enriched the lives of Qan Turali, Karam, Sheikh Sanan, Bahadur, Ali and other heroes. Even despite the sometimes tragic outcome, these magnificent symphonies of love are unquestionably great works;

- the genuine, benevolent attitude towards all languages and countries (regions and cities) in classical Azerbaijani literature is not only a reflection of the artistic interpretation of public opinion in that period, but an attempt to direct and shape public opinion too.

All these initial generalizations are evidence that national and common human values have historically been intertwined in the psychology and worldview of our people. This immense spiritual treasure trove has been preserved unchanged to this day. Even today the sensitivity and subtleness of the hearts of the Azerbaijanis surprise very many people in the world. We can

confirm that the tolerance and inclination towards multiculturalism typical of our people ruled for centuries in the minds of our ancestors.

In this chapter we cite incontrovertible evidence and convincing answers to the question 'who created these values and how?'

Throughout history the examples created by Azerbaijani literary, artistic, scientific, philosophical and journalistic thought have made an inestimable contribution to the world treasury of multiculturalism and tolerance. This knowledge benefits everyone.

At the same time, since political dynasties and states have replaced one another throughout history, the multicultural reflexes under way on Azerbaijan's political plane create favourable conditions for the comprehensive study of these values. The presence of multicultural political values that have come down to us today in a mainly fragmented form make it inevitable that the idea should arise that they were once whole and systematic. This is why historical need led to an outstanding individual taking up the majestic, political baton, like a light shining from the depths of the centuries, from the time of Caucasian Albania, the ancient Azerbaijani dynasties – the Atabays, Safavids, Afshars, Qajars and also the first Democratic Republic.

After Azerbaijan acquired its current state independence at the end of the 20th century, National Leader of the Azerbaijani People Heydar Aliyev became the irreplaceable historical figure that fulfilled his historic mission to preserve the country and lead it on the irreversible path of development. He knew very well that multicultural values and tolerance are extremely important, crucial conditions for a relatively small country with an ancient history and national and spiritual traditions like Azerbaijan. In order to preserve these values he tenaciously and systematically created the political foundations of Azerbaijani multiculturalism, giving them legislative force in his political statements and documents, decrees and orders

and in articles of the Constitution. In this way, a systematic political foundation with bright prospects was created steadily, step by step for this rich, spiritual treasure trove.

In declaring 2016 the Year of Multiculturalism in Azerbaijan, President Ilham Aliyev relied on the spiritual, scholarly and political sources that took shape in the distant historical past of the Azerbaijani people and are preserved to this day. These sources are the richest wellspring and give a fine reflection of the inner world, mentality and spiritual wealth of the nation.

Today, President Ilham Aliyev, worthily continuing the political course of his great predecessor, tells the world: *'Multiculturalism is state policy in Azerbaijan and has no alternative!'*

And this is really how it is: there is no alternative to the political will, to the world of words and ideas, to the feelings of the Azerbaijani people that produced Nizami, Mayaneji, Urmavi, Fuzuli, Nasimi, Akhundzada, Seyid Azim, Mirza Jalil, Zardabi, Javid, Abdulla Shaiq and hundreds and thousands of other giants of literary, artistic, scholarly, philosophical and journalistic thought and the historic politician who played an irreplaceable role in the fate of his state.

4.2. Literary and Artistic Sources of Azerbaijani Multiculturalism

Since ancient times peoples of many different ethnicities, languages, religions and beliefs have lived in peace and security, and enjoyed equality in Azerbaijan. Such a tolerant environment and historical multicultural situation is naturally reflected in the poetry and ideas of the Azerbaijanis, in their oral and written literature.

Multicultural thinking can be seen in classical Azerbaijani literature in the following ways:

1. *there is great esteem for peoples of different religions and they are offered friendship and respect;*

2. *there is great reverence for the holy figures of other religions and their morals and behaviour are held up as examples;*

3. *beautiful women of other races and religions are written about with feelings of sincere love, and the torments and pains suffered in order to win their love or get close to them are given artistic expression.*

The majority of poets and writers of classical Azerbaijani literature gave a prominent place to these spiritual values in their works, encouraging their readers to hold these values too.

The *Avesta* can be considered the first ancient, precious religious scripture to reflect the multicultural way of thinking in Azerbaijani literature. It is the common scripture of a number of peoples in the Middle East including the Azerbaijanis, who once were fire-worshippers. The *Avesta* expresses interesting ideas based on multicultural values. For example, in the oldest part of the *Avesta*, entitled the *Gathas*, the Prophet Zoroaster appeals to Ahura Mazda, the highest god: ' *I raise my hands and pray... I need your help to make all the people follow the right way.'*

In this part of the *Avesta*, the author of which is definitely Zoroaster, it becomes apparent that there have never been ethnic conflicts in the territory of ancient Manna, i.e. the present-day territory of Azerbaijan, and that the inhabitants of this country lived in peace and security.

The following examples in the *Avesta* also distinctly express multicultural values*: 'I shall try with all my strength and ability to show people the right way of religion to follow. This true religion will unite them and lead to kindness.' 'The absence of hostility in the world means happiness.' 'Do not restrict the freedom of people, because freedom leads to friendship and love.' 'Let water flow unhindered in the channels. Let friendship and honesty reign among the people.'*

A number of interesting moments in terms of multicultural values can be found in the heroic epic of Azerbaijan, the *Kitabi Dada Qorqud* (The Book of Dada Qorqud). The epic dates to the 7th century CE, but the roots of some of the episodes are thought to go much further back. For example, one of the stories in the epic concerns the daughter of the king of the Christian principality of Bayburt, who falls in love with Beyrak, a Muslim of the Oghuz tribe who has been captured by her father. She releases him from captivity because of her love. Beyrak swears to marry her, but breaks his promise, and as a consequence, he is treacherously murdered. This creates a strong association in the epic – it is the punishment for breaking a promise.

Another Oghuz warrior in Kitabi Dada Qorqud, Qan Turali, marries the daughter of the head of Trabzon province who is of a different religion. This shows the positive attitude of the Oghuz towards people of other religions since ancient times.

Kindness and respect towards other peoples are seen in the behaviour of the heroes of the epic such as Salur Qazan and his son Aruz.

Other examples in Azerbaijani folklore, such as the love epic *Asli and Karam* and the legend *Sheikh Sanan,* feature genuine love between Christian girls and young Muslim men. It is to the point to note that the legend *Sheikh Sanan* was written in rhyming couplets by the lesser known Azerbaijani poet Molla Jamal Ranji in the 17th century. Several manuscripts of this poem are kept at the Fuzuli Institute of Manuscripts of the National Academy of Sciences of Azerbaijan. In the poem Sheikh Sanan, who is no longer young and has 50 *murids,* or disciples, falls in love with a Christian girl whom he saw in a vision. The poem depicts love and equality among people of different religions. Although Sheikh Sanan changes his religion for love, he is not permitted to marry the Christian girl. At the end of the poem the Christian girl falls in love with Sheikh

Sanan, adopts his religion and the couple throw themselves off a cliff.

Many exponents of classical Azerbaijani literature experienced multicultural values in their own lives. The mother of the famous 12th century poet Afzaladdin Khaqani Shirvani was a Christian who adopted Islam. The poems of Khaqani clearly show that the great poet knew the rules of Christianity very well and respected them. Mujiraddin Beylaqani was a student of Khaqani, and his mother was also a Christian. The fact that the great Azerbaijani poet Nizami Ganjavi married Afaq, a Christian, who was sent to the poet as a servant, demonstrates his multicultural outlook.

After the adoption of Islam classical Azerbaijani literature was traditionally written in three languages – Arabic, Persian and Turkish, and this tradition continued until the 20th century. Some Azerbaijani poets of the 9th century wrote in Arabic. The *qasidas* (odes) written by the mystic, dervish poet Khuraymi in Arabic clearly demonstrate the idea of the equality of different people. Khuraymi writes in one of his poems:

> *To me all people are equal in life,*
> *So I choose no difference in my grave.*

Multicultural values are clearly seen in the works of Azerbaijani philosopher and poet Ayn al-Quzat Hamadani Mayaneji who lived three centuries after Khuraymi. Hamadani was hanged for the philosophical ideas written in his *Tamhidat* (Prelude):

> *Come, let us light a fire in the world,*
> *Let us gather Muslims and non-Muslims around it,*
> *Let us be one in the light of togetherness,*
> *Let us strive to find Adam in the world.*

The philosopher-poet does not distinguish people in terms of their religion and beliefs, but invites all people to hold one another in esteem.

One of the outstanding poets and thinkers of classical Azerbaijani literature, Nizami Ganjavi, gave concrete, vivid expression to multicultural ideas in his works. Humanist thoughts such as love and equality, social justice and kindness, are central:

> *Bear everyone's burden if you can,*
> *To help is man's highest honour.*

> *Were it within my power in this wide world,*
> *I would let no man be dependent on another*

> *If everyone loved man like Jesus,*
> *Mercy would spread all over the world.*

Nizami Ganjavi created splendid images of people from different nations in his poems *The Seven Beauties* and *The Book of Alexander* (Iskandarnama). They show the high ideals and multicultural attitudes of the poet. The main hero of *The Seven Beauties*, Bahram was born in Iran and is surrounded by seven beauties from different lands and faiths. The beauties are from India, Byzantium, the Slav lands, the West (Maghreb), Khorezm, China and Turkey. Bahram develops in the multicultural environment created by Nizami. The main hero of *The Book of Alexander* is Alexander the Great. The poet writes with great love of the Western characters, thinkers and scholars such as Philip, Aristotle, Socrates, Plato, Hermes, Balinas, Porphyry and Archimedes. Alexander was a real character, but the plot of the poem is fictional. It begins with the conquering Alexander waging

a campaign of invasion to the east and west, north and south. He then spends time with scholars and grows in wisdom, realizing that it is impossible to conquer the world by war, only by science and knowledge. Unlike his first military campaign, the aim of his second trip is to call all people to justice and to convey to them the power of intelligence and knowledge. On this trip he arrives at a place in the north where he is fascinated by what he sees. All citizens of this prosperous country have equal rights. There are no rich and poor, master and slave. The elders rule the country and everyone is free and happy. Nizami says the reason for this happy life is the people's justice and humanism, fidelity and loyalty, but most important of all their great belief in God and endless love for Him. Seeing all this, Alexander said:

> *God has created such a world*
> *For these noble people.*
> *They brought brilliance to the world,*
> *They are the pillars of the world.*

The basic values of Azerbaijani multiculturalism can be found in many other poems of Nizami Ganjavi. For example:

> *You cannot take the world with tyranny,*
> *Only with justice can you gain anything...*

> *Wisdom is everyone's support,*
> *Wisdom is man's wealth and property...*

> *Instruct your soul like Isa,*
> *Like Musa light a candle of love.*

The prominent Azerbaijani philosopher and poet Sheikh Mahmud Shabestari writes in his Sufi work *The Secret Rose Garden* (Gulshani-raz) that he does not discriminate against anyone created by God. Referring to Verse 3 of the chapter *Al-Mulk* (Sovereignty) of the Holy Koran, the poet writes:

These are not my words, they are the command of the Koran,
God's creatures are all equal before him.

In another part of the poem the philosopher-poet writes:

All-merciful God created the idols too, think on this,
All that he has created is good.

The values of multiculturalism can be traced in the work of Imadaddin Nasimi, a prominent poet of Azerbaijan in the 14th and 15th centuries. His work focuses on human factors, human values and the freedom of man. Turning his face to mankind he writes that man is more valuable than any precious stone or jewel and everything under the earth:

You who value land and precious stones,
Is not man of greater value than precious stones?

In another couplet the poet glorifies the perfect man, who is the hero of his poems:

Having gazed upon your grace and beauty,
They dared not call you God, they called you man.

Nasimi was a religious, pious man, who believed that God is everywhere so there must be no discrimination against religions and sects:

Blind man, you say that God is everywhere,
Then why do you distinguish between Kaaba
and heathen temple?

Nasimi often mentions the Prophet Isa (Jesus) in his verse, recalling that the touch of his breath revived the dead. He believes that his words as a poet are as valuable, but they have no effect on those who do not believe in God:

The words of Nasimi are like the breath of the
Messiah, infidel,
But this brings you no good, for you lack the
true faith.

Multicultural ideas occupied a considerable place in the work of another great poet of classic Azerbaijani literature, Mahammad Fuzuli, whom the British orientalist E.J.W. Gibb described as a *'poet of the soul'*. Suffice it to say that the Prophet Isa occupies a special place in his longest poem on a religious topic *Garden of Delights* (Hədiqətüs-süəda). Fuzuli took as his source for this poem a work written in Persian by Husayn Vaiz Kashifi, *Garden of Martyrs* (Rövzətüs-şühəda), which does not include this section. This means that Fuzuli must have had real sympathy for the Prophet Isa to have added a special chapter to his poem devoted to him.

In his masterpiece *Leyli and Majnun*, the poet writes about the hero Majnun's childhood, comparing him to the Sun and the Prophet Isa in his perfection:

Bright as the Sun in youth,
Perfect as Isa in childhood.

In these lines Fuzuli refers to Majnun's intelligence, hinting at parallels with Isa, who began to speak just as he was born. It is

possible to see a similarity between the great humane missions of Majnun and Isa in the following couplets at the beginning of the poem. Turning his face to the suffering world, Majnun says:

> I came to this world to share
> > the burden of grief.
> Lay on me the burden of grief,
> But show me how to bear it,
> And free the world from grief.

Fuzuli's humanistic ideas greatly influenced the work of Husein Javid, a great Azerbaijani poet and dramatist of the 20th century. For example, Arif, the hero of his tragedy *Iblis* (Devil), appeals to God because he cannot bear the bloodshed and strife on earth:

> Raise me to the heavens that I may not
> > witness the tyranny of man.

In his *ghazals* (a specific kind of oriental verse), the peak of his wonderful lyric poetry, Fuzuli recalls the image of Jesus the Messiah. He says that it is easy for his lyric hero to die for the sake of his beloved, because he is the Messiah of his time. According to Fuzuli, the crucified Jesus joined the Holy Father, just as the poet lover joins his beloved – Allah:

> It is no hardship for the lover to give his
> > life for the beloved,
> It is easy for you to give your life for you are
> > the Messiah of your time.

Multicultural ideas occur in the Azerbaijani literature of the 17th and 18th centuries as well. For example, the great 18th century Azerbaijani poet Mollah Panah Vaqif devoted one of his poems to

Tbilisi and another to a beautiful Christian girl, whom he saw as she was leaving church. While praising the Georgian girl's beauty, Vaqif recalls the legend of Sheikh Sanan; he justifies his conversion to Christianity out of love for the Christian girl, and confirms once more that love is higher than religion. The poet writes in the last stanza of his *mukhammas* (an oriental form of verse) that starts with the line '*Exuding grace, the beautiful maiden is coming out of church*':

I am Vaqif who was so bewitched by her brows,
I scarce remembered mihrab and minbar,
Now I understood what befell Sheikh Sanan,
Inconsolable, I wash all Tiflis with my tears,
Then perhaps for my sake she will come out of church.

Multicultural ideas were widespread in Azerbaijani literature in the 19th and first two decades of the 20th century. The northern regions of Azerbaijan became part of the Russian Empire and the foundations of relations between the local Muslims and Christian Russians were laid. In that period some of the Azerbaijani intelligentsia began to be educated in the Russian language, got acquainted with Russian culture and, through it, European culture. As a result, the first translations from Russian and European literature appeared in the Azerbaijani language. It is clear that such a multicultural atmosphere had a positive impact on Azerbaijani literature. Some valuable works were written on global problems. For example, Abbasqulu Agha Bakikhanov, who worked in the military administration of tsarist Russia and was promoted to the rank of colonel, described his visit to Warsaw, his impressions of what he saw there and his acquaintance with the Russian intelligentsia in a novel entitled *Miratul Jamal* (The Mirror of Beauty). He translated one of Krylov's popular fables from Russian into Azerbaijani. The friendship and literary relations

between Bakikhanov's contemporary, Mirza Shafi Vazeh and German scholar Friedrich von Bodenstedt, catches the eye in terms of multiculturalism. Bodenstedt came to Tiflis (Tbilisi) in 1844 and taught French and Latin there. While in Tiflis, he studied Azerbaijani and Persian with Vazeh, describing him as the 'Oriental Sage Mirza Shafi'. Bodenstedt's book *A Thousand and One Days in the Orient*, published in Berlin in 1850, is the first valuable work to acquaint the scientific and literary public with the Caucasus, including Azerbaijan and Azerbaijani literature.

Another German scholar, Adolph Bergé, published a *Collection of Works by famous Caucasian and Azerbaijani Poets* in 1867 in Leipzig. Both books are an important source on German-Azerbaijani and east-west literary relations and the history of multicultural values.

The highly multicultural outlook of Mirza Fatali Akhundzada (1812-78) can be seen in the work of this important philosopher in the history of Azerbaijani thought and playwright, who laid the foundations of drama not only in Azerbaijan, but the whole Muslim Orient. In 1837, at the age of 25, Akhundzada wrote an elegy on the death of the great Russian poet Alexander Pushkin. He describes Pushkin as *'the leader of the poets' army'* and pays tribute to prominent figures in Russian science and literature – Lomonosov, Derzhavin and Karamzin. It is evidence of his familiarity with Russian science and literature and love of them. He expressed his respect for Western culture in the character of the French enlightener Monsieur Jordan in his comedy *The Botanist Monsieur Jordan and the Celebrated Sorcerer, Dervish Mastali Shah*. Ethnic Russians, Armenians and Germans also feature in his comedies and are depicted with national colour.

Many ideas reflecting multicultural values can be found in the poetry of Akhundzada's contemporary, Seyid Azim Shirvani. This great educator and poet of the Muslim Orient had an Islamic higher education in the famous religious centres of the Orient, but

preferred the profession of teacher. He taught his pupils their mother language, the canons of Islam, the humanist ideas of the thinkers of the Orient and his own ideas and took care of their development as true citizens with a healthy spirit. The educator and poet saw that the cause of much misfortune was prejudice, ignorance, illiteracy, religious discrimination and ignorance. He emphasized education as the only solution:

> *The cause of all the sorrows in this world,*
> *Is ignorance.*
> *The cure for this misfortune*
> *Is true learning.*

Addressing his compatriots in his poems of enlightenment, Seyid Azim Shirvani urges them to appreciate others not because of their religion, but because of their knowledge:

> *Don't say, 'He's an infidel, but he's a Muslim.'*
> *Whoever is educated is a good man!*

The poet understood the importance of the Russian language and advised the younger generation to learn it.

In the early 20th century the development of the media and creation of cultural and literary ties with foreign countries opened wide horizons for the development of multicultural views. Ahmad bay Aghaoghlu, a prominent intellectual of this period, delivered lectures on Islamic values at one of the European centres of learning – the Sorbonne University in Paris, and his lecture was well received by the European scholars.

At the beginning of the century conflicts between Armenians and Muslims had grave consequences. A prominent poet of this period, Mirza Alakbar Sabir, urged both sides to peace and reconciliation in

his poem *International* (Beynəlmiləl) in 1905. A little before the 1905 clashes, a prominent public figure, writer and dramatist, Nariman Narimanov, in his novel *Bahadur and Sona* criticized people's attitudes towards people of different religions, describing it as 'an abyss'. In the same period the great philosopher poet Huseyn Javid protested against discrimination on religious grounds. Taking the line '*My God is beauty and love*' as the motto of his life, he wrote in his play *The Prophet*:

> *Whoever can stop bloodshed*
> *Will be this Earth's true saviour.*

Husein Javid taught for a long time, seeking to bring up the young generation in a spirit of love irrespective of religions. These ideas are expressed clearly in his poem *At the Girls' School*. The poem is written as a dialogue between the poet and a little girl, Gulbahar:

'Who do you love most in this world, my dear? Tell me.'
Gulbahar replies: *'I love Allah first of all, creator of the earth and heavens.'*
The dialogue continues:
'Go on – who do you love after Him?'
'I love his messengers, the prophets.'
'Don't you love anyone else?'
'Yes, I do.'
'Then who?'
'My father and mother, my teacher, and all people on this earth.'

The poem *We are All Atoms of a Single Sun*, written in 1910 by Huseyn Javid's contemporary, Abdulla Shaiq, is a perfect example of the multicultural thinking prevalent in the literature of Azerbaijan at the beginning of the 20th century:

We are all atoms of a single sun!
We are all fledglings of a single nest!
Different tongues cannot divide us.
Different places cannot divide us.
The Bible and Koran cannot divide us.
The borders of shahs cannot divide us.
The oceans and the sea cannot divide us.
Miles of desert cannot divide us.
The magnificent mountains cannot divide us.
North, South, East, West cannot divide.
That's enough hatred and hostility!

The representative of the UN Development Program in Azerbaijan, Paolo Lembo, used the line from Abdulla Shaiq's poem *'We are all atoms of a single sun'* as an epigraph to his 'Report on Human Development in Azerbaijan – 1995'. Presenting this book as a gift to the Abdulla Shaiq House Museum, he said, *'In these lines the outstanding Azerbaijani poet, Abdulla Shaiq, expressed the hopes and aspirations for brotherhood and accord of all the Azerbaijani people. This line of poetry could be said to encompass the entire programme of the United Nations.'*

As the President of the Republic of Azerbaijan Ilham Aliyev said, multiculturalism is a way of life inherent to the Azerbaijani people. Multicultural values are, therefore, highly appreciated in the classical literature of Azerbaijan and have been promoted widely.

4.3. Scholarly and Philosophical Sources of Azerbaijani Multiculturalism

From ancient times to the present day the land of Azerbaijan has been a place where civilizations intersect. It has been home to the birth of many civilizations since the beginning of human history. When we look back at history, we can see traces of many cultures in the territory of Azerbaijan, beginning with examples of material and spiritual Sumerian culture.

Alongside the influence of ancient civilizations, religions have also played an important role in the formation of Azerbaijani culture. The mythical thinking of the ancient Oghuz Turks, the religious outlook of Zoroastrianism, and later the people's acquaintance with Christianity all enriched the spiritual treasury of values of the Azerbaijani people. After Azerbaijan's conversion to Islam, the values of Islam were synthesized with the national spiritual values accumulated by the people. Azerbaijani culture went on to develop and make its contribution to the Islamic world.

Zoroastrianisn and its holy book the *Avesta* taught universal values. It called on people to live in peace, unity, and harmony, brotherhood and friendship. This tendency is observed in Islam and Christianity, too.

Christianity, unlike Judaism, is a religion open to all people. This integrational aspect of Christianity enabled it to spread over a vast area. Azerbaijan is one of the first countries to be acquainted with Christianity and the religion played a major role in shaping Azerbaijani culture. The richness and diversity of Azerbaijani culture can be explained by its foundation on elements of Zoroastrianism, Christianity and Islam.

The value system of multiculturalism and tolerance has travelled a long road of development, showing its peaceful nature and openness to dialogue with other cultures and religions. The

demonstration of tolerance and a multicultural mentality could be seen in medieval Azerbaijan too.

The Azerbaijani people's commitment to multicultural values, the spiritual values of the people and society as a whole, can be seen in their world outlook and manner of thinking, in the life style and work of the famous Azerbaijani poets and thinkers, including the authors of the Middle Ages. One such was the great Azerbaijani poet and philosopher Khaqani Shirvani. His father was a Muslim and his mother a Christian, who later adopted Islam. This was reflected in his life and work.

The ideas of multiculturalism and tolerance were at the centre of the life and heritage of the great Azerbaijani poet Nizami Ganjavi. His marriage to a Christian Kipchak girl Afaq and his cherished children from this marriage are conspicuous examples of it.

Commitment to the values of multiculturalism can be seen in the legacy of Khaqani and Nizami. In their work, these poets gave equal treatment and showed love for all without discrimination among cultures or religions.

Both poets frequently mentioned Biblical topics in their poems, recalling the characters of Biblical stories in their own way and adding new meanings and colour to them.

Khaqani's *qasidas* (odes) *To the Byzantine Emperors* confirm once more that the poet knew Christianity and its various trends much better than many a Christian. This was a natural result of his multicultural identity.

Khaqani and Nizami praised pre-Islamic oriental culture with equal enthusiasm. When Khaqani was in Baghdad, the centre of the Islamic world and the catipal of one of the most powerful empires – the Arab Caliphate, he praised in his poem the city of Ctesiphon (al-Madain), which once existed near present-day Baghdad. Ctesiphon was the capital of the Sassanid Empire, its religion was Zoroastrianism and its ideology differed from that of Islam.

Khaqani's thinking was attuned to multicultural values; he appreciated the magnificence of al-Madain which he described as equal to that of Mecca. He displayed interest in Zoroastrianism, studying research into the religion and surviving excerpts from the *Avesta*, the holy book of Zoroastrianism.

As a Muslim, Nizami Ganjavi highly appreciated Islam and its Holy Koran, showing great interest in them. He also paid great attention to the ancient religions, particularly Zoroastrianism and the Avesta, as well as to the Bible and the cultures of different nations, including the Greeks, Arabs, Persians, Turks, Georgians, Jews and Russians. This shows the poet's tolerance of other cultures and his close relationship to multicultural values. An example of this is that he could read all decrees in the ancient Pahlavi language and wrote about the Christian stories.

Nizami depicted an ancient Persian emperor Khosrow in his poem *Khosrow and Shirin,* and another Persian ruler, Bahram Gur, in his poem *The Seven Beauties*. Nizami wrote about Alexander the Great and Queen Nushaba, ruler of Azerbaijan, in his poem *The Book of Alexander (Iskandarnama).*

Nizami praised the founder of Islam, the Prophet Muhammad, and the ideas of the great Azerbaijani thinker Zoroaster. In his poem *The Book of Alexander*, he wrote appreciatively in his own style of the teachings of the Greek philosophers Socrates, Plato and Aristotle, which tells of the poet's tolerance of other ideas.

Azerbaijani scientists and poets typically knew Arabic and Persian and the philosophical and scientific works written in these languages. The world-renowned Azerbaijani scientist Nasraddin Tusi (Nasir al-Din al-Tusi, 1201-74) knew Arabic, Persian and Greek perfectly and wrote remarkable work in Arabic and Persian.

A strong multicultural attitude underpinned Nasraddin Tusi's ideas and actions. He was one of the colossal figures who could find common ground in the values of Islamic culture and nomadic Mongolian culture, which was alien to him.

The Azerbaijani poet and philosopher of genius, Imaddadin Nasimi (1369-1417), who commanded the hearts and minds of the Muslim world for decades, may have lagged behind Tusi in terms of political activity, but surpassed him in his philosophical work. Nasimi knew Arabic and Persian as well as his mother tongue. He created his divans (collections of poems) in three languages, demonstrating not only his talent and intellectual power, but also his commitment to multicultural values. Nasimi also showed his multicultural values in his attitude towards mysticism, which he saw as above Islam. To Nasimi mysticism was neither a part of Islam nor outside it, but above it. Further evidence of Nasimi's multicultural values can be seen in his profound study of religious and philosophical teachings from different parts of the world and his creation with his teacher Naimi of a new religious and philosophical doctrine, Hurufism.

Nasimi managed to spread this teaching to many countries. This shows that Azerbaijani culture profited from world culture and contributed to it too.

Nasimi, his supporters and followers in Azerbaijan and the region spread the Sufi-Hurufi doctrine far and wide. Western scholars consider the Sufis to be Islamic missionaries. But in fact the Sufis were not Islamic fanatics; they shared values linked to the non-traditional explanation of the transcendental idea and a very different explanation of orthodox Islam. The Sufi interpretation can bring all religions together around a common meaning, or to put it in a modern way, it is multicultural. They propagated their faith in Azerbaijan and around the world among nations with different cultures, languages and religions. They saw all cultures and religions as having the same root, because God is the creator of mankind and God is the same and unique for all mankind. There is religious diversity among nations because they comprehend, imagine and express God differently and pray to God in different ways.

The tendency towards tolerance typical of the Azerbaijani mentality and culture since ancient times can be clearly seen in the late Middle Ages too. The Azerbaijani poet Muhammad Fuzuli followed the examples of Khaqani Shirvani, Nizami Ganjavi, and Nasraddin Tusi and wrote his poetry and philosophical works in Azerbaijani, Arabic and Persian. He was the first Azerbaijani philosopher to write a treatise on the history of philosophy. His *The Origin of Faith* (Matla ul-Itiqadi) demonstrates his philosophical erudition and deep knowledge of the philosophers of the Islamic world and beyond – Thales of Miletus, Heraclitus, Pythagoras, Plato, Aristotle and others. This showed his commitment to a multicultural outlook.

Medieval Azerbaijani thinker Ayn al-Quzat Mayaneji wrote that if a contradiction emerges between the ideas of different religious scriptures, the accuracy and conformity of those ideas should be examined before a decision is taken on the truthfulness of the creeds based on those scriptures. This could be important in creating a multicultural environment. In a letter to his friend Ghazi Kamaudovla he protested against prejudice. He said how tired he was of the poor state of religious teaching and his inability to tackle it fully. He thought it would be better to die than to live in such conditions. His letter shows that the growth of ignorance and prejudice in religion creates tensions in society in all periods of history.

Mayaneji believed that society should be designed in conformity with the laws of God. These are the principles on which all disagreements should be resolved. What happens in society is connected with the nature of that society. The solution of the problems within a society requires consideration of the features of that society and the way it works. '*I studied the holy books as I sought to rise from the foot of imitation to the peak of wisdom. I did not reach my goal. I found fallacy in the creeds.*'

Society never regulates itself, but should be regulated, according to the philosopher, lawyer and statesman Sirajaddin Mahmud ibn Abu Bakr of Urmia (1198-1283). A serious governance mechanism based on serious scientific principles is required in society in order to create a multicultural environment. Quoting from the *Koran* and the teachings of the Prophet Mohammed, Sirajaddin Mahmud ibn Abu Bakr wrote that the processes under way in society are governable and that it is possible to change the nature of people. If the character of each person changes to a certain degree, the processes in society can also be regulated. This is a response to those who say there is no multiculturalism in society and civilizations and national interests are bound to clash. He said that wisdom and intellect should be shaped on the principles of the universe. If this is done, wisdom will find harmony between the interests of society and its own interests.

Sirajaddin Mahmud ibn Abu Bakr's ideas on governance are very important. He gave this example: '*When the brain governs the body in conformity with the law of medicine, the body becomes sounder and stronger. This in turn makes the mind healthy, enabling it to take the right decisions.*' According to this philosophy, society should be ruled by its governor in conformity with that society's principles. This will lead to the successful administration of the country. For harmonious development and the creation of a multicultural environment in society everybody needs to be provided with an occupation according to their ability and experience. The philosopher stated: '*There are two things a human being needs to survive: the first belongs to nobody – water, plants, animals, fish and the like, while the second belongs to someone.*'

'*Society needs rules and bans in order to reduce or abolish tyranny and violence, and to maintain order and stability.*'

'*There is a saying: Property is governed by men, men are governed by wealth, and wealth is governed by creativity, but only creativity is governed by justice and politics.*'

'If it were not possible to change the morals and nature of man and replace them with something better, then it would be impossible to call for an improvement in the morals and nature of man.'

Shahab al-Din Yahya Suhrawardi (1154-1191) thought that the various tension and confrontations between people and social groups in society appeared due to the reasonable desire that arose later. In fact, it contradicts the natural essence of the universe. All religious sources, oriental philosophy, *tasavvuf* (an eastern religious and philosophical trend) and Islam think that the desire of man must be brought into conformity with the principles of the universe. Therefore, the universe requires the establishment of a cultural environment in conformity with the universe's principles of existence and action.

Proceeding from the philosophy of Suhrawardi, it is possible to analyse the essence of society and the ideas reflected in its different social strata. In each social stratum there are different opinions about the community. When a conflict arises among the social stata, it must be solved by taking into account the essence of society. The harmony existing in the essence of society derives from its multicultural essence. According to Suhrawardi, everybody should regulate themselves internally, rely on the rules of the universe and feed from the universe in order to get energy from it; everybody should be attentive to material values and benefit from them without wastage. His fundamental philosophy is the ultimate purity of individuals; every individual according to the rules of the universe has to take sustenance and enjoy material values. However, a predilection for wealth damages the formation of multicultural values. A moral environment should be developed for the formation of multicultural values in society. For the formation of a multicultural environment the moral and spiritual environment must develop further. Then society will regulate itself with the energy it receives from the universe.

In his works about society Nasraddin Tusi wrote about the search for the laws of harmonious coexistence. He compared society to a body, in which all the organs coexist in love and unity. They must not wage war with each other, but coexist in mutual harmony in order to make the body healthier. We can see ideas that are now called tolerance in his work. Tolerance is now used in the meaning of 'to tolerate each other'. In its best meaning it is a sense of justice. A sense of justice is superior to a feeling of tolerance. Nasraddin Tusi considers the sense of love to be natural and far superior to a sense of justice. He said that the more natural sense of society is a sense of love; i.e. people living in society do not tolerate each other, but love each other, which is right and more natural. He thought that justice is the perfect human virtue, as when love among people is absent or weak, justice is needed to maintain law and order. Thus, the meaning of tolerance is to tolerate each other and to live in an ordered society. Nasraddin Tusi shared the views of the philosophers that came before him that to be forced to coexist, to coexist against one's will, prevents development. The root of the multiculturalism that Azerbaijan wants to spread across the world excludes violence and force and artificial regulations; it includes only love. Different ethnic groups, religious confessions and all people in society should live and communicate in love. *'The basis of such work changes, depending on changes in circumstances, the victories of rulers, the overthrow of states, the diversity of peoples and states.'* He continued: '*The aim of the philosopher is to investigate and analyse the general works and commands lest they be destroyed, lest the nations be destroyed, lest states be substituted by others when they grow old, overall that they should have practical wisdom.' 'A state can live a long time only on the basis of justice. The main condition of justice is to create harmony among all the strata of people.'* [*]

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[*] The views on tolerance of Khagani Shirvani, Nizami Ganjavi, Muhammad Fuzuli, Mahmud Shabustari and other poets and thinkers are covered in Section 4.2 Literary Sources of Azerbaijani Multiculturalism.

The development of a multicultural and tolerant environment in the history of the philosophy and culture of Azerbaijan can be seen in the life and work of Azerbaijan's educators and thinkers. Abbasgulu Agha Bakikhanov (1794-1847) is one of these thinkers, who sought the education of the perfect human being and the establishment of a just and fair society. Bakikhanov's philosophical and ethical views are set out in his *Moral Perfection* and *The Book of Admonition*.

In his day Bakikhanov was known for his encyclopaedic knowledge and multicultural values featured widely in his work. He was also one of the first historians in Azerbaijan and his work is, therefore, varied; he wrote on philosophy, ethics and religion. A tendency towards humanistic and universal values and multiculturalism can be clearly seen in his work. It manifests itself in his work on love, friendship, brotherhood, peace, security and moderation. Overall, the main aspects of the concepts of coexistence and unity can be seen in his works of philosophy.

He saw 'goodness' as man's main mission in the world. A kind deed reflects the life of peace and the feelings of brotherhood and love.

'Nothing in the world can contradict nature; things cannot fulfil the expected task in their existence. But man is an exception, because he is free to act or not to act. From this point of view, he can do both good and evil. As goodness and kindness is the real goal in the world, man, who is the most honourable creature in the world, must repay his debts and not fail to perform the duties laid on him. He must always try to do good and should know that doing good is a greater goal than moral cleansing, reform and education, because any action deprived of goodness is like a fruitless tree.'

Mirza Fatali Akhundzada (1812-78) is known in the history of philosophical thought in Azerbaijan for his commitment to

multiculturalism both in his life and work. As the founder of the philosophy of enlightenment in Azerbaijan, Akhundzada showed pluralism in religious teaching and atheist ideas against religious dogmas in his philosophical work. He expressed the multicultural and tolerant ideas existing in society in his literary and philosophical works. The thinker was an example of tolerance towards religious conflicts and disputes raised at high-level meetings of religious scholars.

Akhundzada expressed his respect for the work of famous writers and poets around the world, which was an expression of the multicultural thinking of the Azerbaijani people. In his letters he referred to the prominent poets and writers of different nations and to the universal character of their work.

Akhundzada wrote that many creeds and sects had spread in Iran (and Azerbaijan) after the adoption of Islam and expressed his tolerance towards them in *Three Letters from Indian Prince Kemal ud-Dovle to Iranian Prince Jemal ud-Dovle,* which is written in a question and answer format.

Hasan bay Zardabi (1837-1907) is popular for his multicultural work and outlook in the history of the philosophical thought of Azerbaijan. He was a distinguished educator and his work is rich in the ideas of tolerance and multiculturalism. In his article 'Community Charitable Foundations' published in the newspaper *Hayat* (Life) on 25 November 1905, he wrote freely about the creation of Armenian charitable foundations in Azerbaijan. In his article 'Language and Religion' he appreciated the important role of language and religion in the life of every nation. These articles reveal his belief in liberal ideas and the rule of law and show his tolerance and multicultural values.

'Every nation as it develops in science and education must keep in mind two things, which form the backbone of the nation: one of

them is language, the other – religion and faith. When one is lost, it is as though the nation has broken its back. When both are lost, the nation becomes mixed and mingled with other nations and disappears.'

Another leading figure in Azerbaijan's enlightenment movement was Firidun bay Kocharli (1863-1920). His article on the death of Anton Chekhov, published in *Shargi-Rus* (Russian Orient) newspaper on 16 July 1904, is a significant source on multiculturalism and tolerance. Kocharli wrote about the talent of the Russian author Anton Chekov, noting with regret that the writer of splendid comedies and prose died in Germany far from his motherland. This article can be appreciated as a source comprising the multicultural values and spirit of tolerance of the philosophers of the Azerbaijani enlightenment movement.

'The death of Anton Chekhov on 2 July 1904, which was reported in the newspapers, is sad, heart-breaking event for all the writers of Russia. Chekhov was a real, resolute writer with a sharp pen and sweet tongue. Much of his work has been translated into the European languages. He was read with great enthusiasm. He wrote short humorous stories about the lives of all the classes of contemporary Russian society. He described with irony the deficiencies of each stratum of Russian society. He was described as a connoisseur of the word able to express deep meaning in a few, tender words. He mixed light humour and irony in his short stories and novellas, as he described oppressing and oppressed societies. He left a literary legacy of 12 volumes. Many of his works are short stories and he also wrote comedies. He died when he was 44, in the prime of life, in Germany, far from his motherland.'

Ahmad Aghaoghlu (1869-1939) is another thinker who respected multicultural and tolerant ideas. In his work he paid great

attention to the ideas of national progress, the development of the Turkic peoples and to the benefit of world culture. The following quotations show Aghaoghlu's multicultural world outlook:

'When a nation with its own historical traditions, ancient history, religion and literature comes into contact with another nation, it is exposed to the material and spiritual influence of the latter. As a result of rivalry between the old and new religion, old and new traditions, an average level emerges between the past and the present, which is a merger or combination of the two religions. Thus, the present adapts to the past without losing its past qualities and takes knowledge from the past.'

Taking into consideration the scholarly and philosophical sources of Azerbaijani multiculturalism, we can see that the Azerbaijani people have throughout history respected the ideas of tolerance and multiculturalism and respect all ethnic groups, religions and confessions. This can be seen in the work of the Azerbaijani writers, poets and philosophers listed above, from Akhundzada to Zardabi, Aghaoghlu to Suhrawardi.

4.4. Journalistic Sources of Azerbaijani Multiculturalism

In the late 19th and early 20th centuries social and political journalism in Azerbaijan focused on enlightenment and a wide range of issues concerning multiculturalism, the unity of different cultures and tolerance. Articles, poems and reviews by prominent figures in Azerbaijan were published in such newspapers as *Akinchi* (Farmer), *Shargi-Rus* (Oriental Russia), *Hayat* (Life), *Fuyuzat* (Enjoyment) and others. The holders of the office of Sheikh ul-Islam during that period – Ahmad Huseynzada Salyani, Abdussalam Akhundzada, Movlazada Shakavi – Transcaucasus Mufti Huseyn Gayibov and other progressive religious figures

such as Abu Turab Akhundzada, Molla Ruhulla, Akhund Yusif Talibzada, Mir Mahammad Karim al-Bakuvi, alongside intellectuals such as Mirza Kazimbay, Mirza Fatali Akhundzada, Hasan Zardabi, Mohammadagha Shahtakhtli, Seyid Azim Shirvani, Huseyn Javid, Uzeyir Hacibayli, Mohammad Hadi, Ahmad Aghoghlu, Ahmad Huseynzada, Jeyhun Hajibayli, Jalil Mammadquluzada and others wanted to save the Azerbaijani people from ignorance and religious prejudice through their articles on the problems of religious sects, enmity towards the secular sciences and the problem of education of women.

Sheikh ul-Islam Ahmad Huseynzada Salyani and Mirza Fatali Akhundzada both supported alphabet reform and wrote in articles in *Akinchi* about the importance of teaching the new secular sciences alongside religious ones.

In an article in the newspaper *Ishiq* (Light), the Mufti of the Transcaucasus Huseyn Qayibov defended the idea of equal opportunities for women and men in education, quoting hadith (sayings of the Prophet Mohammed) on the subject, and said that Christians and Muslims could live in peace. These ideas were also supported by Abdussalam Akhundzada, who said that Muslims should treat non-Muslims with respect. He said that the clergy of both sides bore serious responsibilities for the solution of the Muslim-Armenian conflict. Abdussalam Akhundzada was also one of the clergy who supported the teaching of the secular sciences together with religious ones.

Sheikh ul-Islam Movlazada Shakivi, author of *The Interpretation of the Koran in Azerbaijani*, published a series of articles entitled 'The Virtue of Science' in *Sharqi-Rus* which gave examples from the Hadith and Holy Koran to support the ideas of enlightenment and stressed the need to go to study science even if it meant travelling as far from home as China.

In an article 'The Causes of Schism in Islam' and elsewhere in his work, another progressive religious figure Abu Turab Akhundzada criticised sectarianism as one of the major problems in the Islamic world, stressing the idea of unity expressed in the Koran. His article 'What Sciences Do We Need?' published in *Hayat* noted the importance of the secular sciences. Islamic unity, the issues of religion and secular education were the main topics of articles by Molla Ruhulla published in *Irshad*. These religious figures thought there could be no development for Muslims without study of the secular sciences.

Mir Mahammad Karim Bakuvi, a prominent religious figure and ghazi of Baku, was the first to interpret the Koran in the Azerbaijani language in his *The Discovery of Truth*, a masterpiece of Islamic enlightenment. His social action, work and sermons are very rich in terms of multiculturalism. He played a pivotal role in the solution of the Muslim-Armenian conflict in 1906 together with the members of the ad hoc Commission, Alimardan Topchubashov, Ali bay Huseynzada and Ahmad Aghaoghlu, and tried to encourage religious unity. His work *The Discovery of Truth* and sermons published in *Irshad* supported unity in Islam, the study of the secular sciences and even the principles of the coexistence of Muslims and non-Muslims.

Alongside the various religious figures, the secular thinkers and intelligentsia also made their contributions in their work to the idea of multiculturalism, tolerance, and respect for other religions and cultures. For example, the writing of the prominent orientalist Mirza Kazimbay is of particular interest from the point of view of multiculturalism. He focused his attention on oriental philosophy, literature, and religious freedom. His articles are important sources on multiculturalism; for example, 'Sheikh Sadi Muslihiddin Shirazi's 'Flower Garden" published in *Kazansky Vestnik* (Kazan Herald), 'Ferdowsi and Persian Mythology' published in *Severnoye*

Obozreniye (Northern Review), 'Muridism and Shamil', 'Islam, Muhammad' and 'Bab and the Babis' published in *Russkoye Slovo* (Russian Word). Mirza. Kazimbay, who later adopted Christianity, pointed out the spiritual closeness of the different holy scriptures. He seriously analysed the religion of Islam, criticizing sectarianism. He considered Sufism the most reformist movement in Islam and conducted extensive research into Babism, describing it as the most reformist religious movement of its time. He emphasized the movement's importance for enlightenment and its struggle against fanaticism. He supported the Babi poet Zerrintaj Tahira khanim who fought for the freedom of women. As a prominent orientalist, Mirza Kazimbay closely studied oriental literature and made interesting comparisons between Persian and Greek literature, Ferdowsi and Homer.

The work of the Azerbaijani thinker Mirza Fatali Akhundzada is also of great interest from the point of view of multiculturalism. In his '*Three Letters from Indian Prince Kemal ud-Dovle to Iranian Prince Jemal ud-Dovle'* he noted the importance of reform in Islam, and as an example mentioned Western culture in the fight against religious fanaticism. In his letters to Hasan bay Zardabi published in the newspaper *Akinchi* he wrote of the need to put an end to sectarian conflicts so that Muslims could develop. He demonstrated the importance of secular education and the study of foreign languages, citing as an example the Western nations that had developed by relying on secular education. In his *Letters of Kemal ud-Dovle* and in his article 'The Babi Creeds' he wrote about religious freedom and the progressive ideas of Babism, one of the religious movements of the time, which called for unity, and about the views of poet Zerrintaj Tahira khanim and her views on the freedom of women.

In his poems published in the newspaper *Akinchi* the prominent poet Seyid Azim Shirvani noted the importance of the study of

languages, particularly Russian. He wrote, '*To me all the nations in the world are equal*' and respected all nations, irrespective of their faith. He did not make any distinction between Shia and Sunni or between Islam and Christianity.

Another leading figure in Azerbaijan's enlightenment movement was Hasan Zardabi, who published the country's first newspaper *Akinchi*. In an article in *Hayat* newspaper on the building of a Muslim theatre in Baku, Zardabi criticized people who fanned the flames of the Sunni-Shia schism, pointing out that the aim of Muslim festivals such as the Feast of the Sacrifice, of fasting and the Hajj pilgrimage is to unite all Muslims. His article 'Our songs' highlights the importance of studying the secular sciences for the development of Muslims.

The newspapers *Ziya*, *Ziyayi-Qafqaziyya* and *Kashkul*, published by the Unsizada brothers, are interesting sources on multiculturalism in the late 19th century. For example, in an article entitled 'Muqaddima' (Foreword) published in *Kashkul* Jalal Unsizada wrote that the Christian nations living in the Caucasus had developed because of secular education and emphasized the need for Muslims to follow their path of development.

Another leading figure in the Azerbaijani enlightenment movement was Mohammadagha Shahtakhtli, founder of the *Shargi-Rus* newspaper. In his articles 'Our Dreams and Medicines' and 'How to save Turkey?' he wrote about the importance of the assimilation of European culture for the development of Muslims. In his newspaper he published articles by distinguished Muslim religious figures such as Akhund Mavlazada and stressed the unity of the secular and Islamic cultures.

The satirical magazine *Molla Nasraddin* founded by Jalil Mammadquluzada, which cooperated with *Shargi-Rus*, can also be considered a source of social and political journalism on multiculturalism in Azerbaijan. Despite his controversial views on

religion, Mammadquluzada defended freedom of conscience and belief, which was a significant issue in religious enlightenment. He fought against those, who created interreligious conflicts and defended freedom of choice in religion. In his article 'Babi', published in *Molla Nasraddin*, he quoted a verse from the Holy Koran that there is no compulsion in religion. He supported the idea that no one should be forced to adopt a religion or belief against his will. The article supported the ideas of Babism and its successor the Baha'i faith, in particular the views of Baha'u'llah, leader of the Baha'i. Mammadquluzada referred to Baha'u'llah's article 'On the Unity of the Universe' published in Baku in 1922, in which he defended ideas that are multicultural, such as that all people are members of one family.

The prominent Islamic scholar Ahmad bay Aghaoghlu in his article 'The Congress of the Orientalists' in the newspaper *Kavkaz*, analysed the influence of the ancient Persian and Indian cultures on Islam. In a series of articles entitled 'The Situation of the Muslim Nations', he expressed his ardent support for the idea of the unity and social development of the Muslim nations, as he thought that the unity of Islam would lead to national development. Starting with his article published in the very first issue of *Hayat* newspaper, Aghaoghlu suggested the idea of a synthesis of Islam and Turkism. One of the main problems of that time was the Sunni-Shia conflict. In his work Aghaoghlu defended the principle set out in the Holy Koran that 'all believers are brothers'. In 'Iran and Revolution' he praised the struggle of Nadir Shah against sectarianism and his efforts to unite the Sunni and Shia sects. In articles published in the newspaper *Irshad* he condemned the conflicts between the Sunni and Shia, giving preference to unity in religious thought. He spread the idea of 'Turkify, Islamicize and Modernize' put forward by Ali bay Huseynzada, suggesting it as a national ideology. The idea was multicultural in nature and embraced Islamic morals and

spirituality, a modern Western scientific outlook and Turkic culture. Aghaoghlu studied Azerbaijanis' relations with neighbouring nations. In his article 'The Truth about Baku' published in the Russian newspaper *Sankt-Peterburgskiye vedomosti* he wrote that Armenians and Azerbaijanis had historically enjoyed friendly relations and condemned those who created conflict between the two nations. In a series of articles entitled 'The General Character of Russian Literature' published in the newspaper *Cumhuriyyet* (Republic) in Turkey, he wrote extensively for Azerbaijani readers on the history of Russian literature and classic Russian authors and their work.

The work of Ali bay Huseynzada, another prominent member of the intelligentsia of that period, is of great interest from the point of view of the study of multiculturalism, national and religious unity. In his article 'An exemplary school' published in the newspaper *Hayat* the author presented Turkic nationalism as an integral part of Islam; to him Turkism and Islam were equal and he saw them as the ideals of life. Huseynzada edited and published the journal *Fuyuzat*, where he focused attention on the ideology of Turkism; at the same time, he wrote about Western scientific methodology as well, encouraging its use. His articles 'Our Writing, Our Language, Our Second Country' published in the newspaper *Taraggi* (Progress) and 'We criticize and are criticized' published in *Fuyuzat* saw the salvation of the Islamic world in Muslim-minded patriots, who had absorbed European thinking, science and technology. By 'Europeanization' he did not mean the assimilation of Muslims, but the acquisition of European scientific and technological achievements. He also praised the efforts of Nadir Shah to put an end to the Sunni-Shia confrontation.

The symbolic value of the three colours of the Azerbaijani flag (blue, red and green) of the Azerbaijan Democratic Republic and today's independent Republic of Azerbaijan comes from Huseynzada's idea of 'Turkify, Islamicize and Europeanize'.

Articles by the Azerbaijani composer Uzeyir Hajibayli are also rich in the ideas of multiculturalism. In his article 'Here and There: a Warning' published in the newspaper *Taraqqi*, he severely criticized those who called the enlightenment intelligentsia 'Babis' and blasphemers. In his article 'Their Eminences the Sheikhs ul-Islam and Education' published in the newspaper *Haqiqat* (Truth) Uzeyir Hajibayli recommended the institution of higher religious schools in the south Caucasus to produce genuinely educated Muslim clergy. He also encouraged the spread of secular education for Muslims.

His brother Jeyhun Hajibayli (1891-1962) also produced social and political journalism, promoting enlightenment and multiculturalism. His articles in *Kaspi* (Caspian) newspaper are especially interesting. In one, 'On the translation of the Koran', Hajibayli wrote that the cause of religious conflicts was the lack of a single interpretation of the Koran. He put forward the idea of Muslim solidarity and the desire of Muslims to live together with other nations. According to Jeyhun Hajibayli, the reason for the illiteracy of most mullahs was the lack of higher ecclesiastical schools. He thought it important to open a seminary not just for one Islamic sect, but for all. He saw the philosophy of the unity of Islam as the only way out of the situation.

Azerbaijani playwright Husein Javid had a complete madrasa (Islamic school) education and worked as a teacher of Shariah (Islamic law). He criticized the illiterate mullahs for their limited intellect and the damage they inflicted on religion and the nation in his articles 'Urmiya' and 'Revealing the heart' published in the newspaper *Sharqi-Rus*. He said the study of the sciences knows no borders and stressed the need to study not only the religious sciences, but also the secular ones such as history and philosophy. He advised students to benefit from the learning of foreign countries and quoted hadiths from the Prophet Muhammad:

'Seek knowledge even if you have to go as far as China' and 'Seek knowledge from the cradle to the grave'.

In the early 20th century there was a great need for a journal that addressed women and their problems. Khadija khanim Alibayova (1884-1960) took up this task: she edited the newspaper *Ishiq* (Light), with the financial support of Zeynalabdin Taghiyev. From 12 January 1911 to the end of 1912 the newspaper published 68 issues. Although it was in Azerbaijani, some articles appeared in Russian too. The newspaper came out weekly and dedicated its first issues to housekeeping, although there were columns on other topics too such as Islamic laws and secular issues. From its first issue the newspaper emphasized the importance for Muslim women of studying secular sciences along with religious sciences, noting that secular education would help Muslim women to protect their rights. Articles by the Mufti of the Caucasus Huseyn Afandi Qayibov and progressive cleric Molla Ruhulla also appeared in *Ishiq*.

The media in the late 19th and early 20th centuries investigated the Azerbaijani people's relations with their neighbours and their cultural ties. They wrote about the impact of Azerbaijani multiculturalism on the culture of the neighbouring nations. From the second half of the 19th century the newspapers *Mshak* (Labourer), *Murj* (Hammer) and *Nordar* (New Century) published in Armenian wrote about the literary and social atmosphere of Azerbaijan. For example, in his newspaper *Mshak* ethnic Armenian writer Aleksandr Shirvanzada, who lived in Azerbaijan, praised the publication of *Akinchi*. In a letter to the editor of *Mshak*, the editor of *Akinchi*, Hasan bay Zardabi, expressed his desire to develop cultural relations.

In the late 19th and early 20th centuries relations between the Georgian and Azerbaijani peoples are also interesting from the point of view of multiculturalism. The newspaper *Sakhalkho* (The nation) published in Georgian at the beginning of the 20th century,

and the magazine *Teatri da sxovreba* (Theatre and life), reported on the successful performance of the operettas of Hajibayli. The newspaper *Ishari* contained news about Azerbaijani culture and praised the talented people of Azerbaijan. Literary critic Abdulla Tofiq Shur noted the importance of translations both ways of Azerbaijani and Georgian literature. In his article 'A look at the literature of our Georgian neighbours in the Caucasus' published in the newspaper *Hayat* he wrote widely for Azerbaijani readers about the Georgian national poet Shota Rustaveli and the Georgian writer Ilia Chavchavadze. In his articles in the newspaper *Iveria* Chavchavadze in turn praised the Azerbaijanis and wrote about their positive traits: 'The Azerbaijanis are frank, calm, discreet and noble.' Firudin Kocharli conveyed his positive impressions of the Georgian people in an article in *Irshad* newspaper 'The knanate of Karabakh under the rule of the Javanshirs'. Azerbaijani-Georgian relations developed further in the Soviet era, especially through the work of Azerbaijani poets Samad Vurghun, Suleyman Rustam and others.

In the early 20th century the Azerbaijani media also wrote about the work of prominent Russian writers, as well as their Armenian and Georgian counterparts. For example, Hashim bay Vazirov published a series of articles in the newspaper *Ittifaq* (Union) about the work of the Russian authors Tolstoy, Gogol, Griboyedov and Nekrasov. Tolstoy was translated and published in the newspapers *Fuyuzat* and *Shargi-Rus*. The Kashkul publishing house printed Lermontov's 'The Heavenly Ship', and the books *Mother Tongue* and *Kalila and Dimna* by Aleksey Chernyayevskiy and Safarali Valibayov. The promotion of famous Russian writers continued during the Soviet era in Azerbaijan because of their importance for friendship among the nations.

We can say in conclusion that the journalistic work of both the religious and secular intelligentsia of the time was based on

traditions of religious and national unity, integration into world culture and multiculturalism, and that it can serve as a source and example for the younger generation on how to tackle the problems of the modern era.

4.5. Political and Legal Sources of Azerbaijani Multiculturalism

The political and legal sources of Azerbaijani multiculturalism are connected with the tribal unions and ancient states that existed in the territory of Azerbaijan.

The religious and secular views of the state of Arrata to the north of Tabriz were connected with the gods of the Sumerian and Akkadian city states in southern Mesopotamia. These views formed the roots of the political sources of Azerbaijani multiculturalism. The Kutis and Lullubes, who made up the population of Arrata, worshipped the Sumerian deities – Inanna, goddess of beauty and war, Nanna, god of the Moon, and Enlil, god of the winds and storms. At the same time the population of Arrata also worshipped Suen, the Akkadian god of the Moon, and Adad, the god of storms and rain. Thus, the religious system of Arrata was connected with Mesopotamia, which was one of the ancient centres of civilization in the East. This constituted the first political source of multiculturalism in Azerbaijan.

The state of Mannea, which emerged at the beginning of the 1st millennium BCE, succeeded the states and civilizations of the Lullubes and Kutis. Alongside the Kutis and Lullubes other tribes and tribal groupings, including the Hurrians, Turukkis and Urartians, contributed to the civilization of the Mannea state. At the beginning of the 7th century BCE other tribes such as the Scythians (also known as the Iskuzai or Askuzai) added their civilization to the sources of Azerbaijani multiculturalism. Archaeological excavations

near Hasanli unearthed a golden bowl which is evidence of the Manneans' relationship to the theological worlds of Egypt and Asia Minor. The bowl shows the winged headgear of the gods of the Wind, Sun and Moon respectively, which are linked to the Hurrian traditions in Asia Minor.

The civilization of the Achaemenid era made its contribution to the cultural, socio-political and theological life of Azerbaijan. In the Achaemenid period, it was not only the Persians but also the population of Azerbaijan that worshipped Ahura Mazda, known as the cult of Mithra and Anahita, the gods of Zoroastrianism. Thus, the Avestan objects of worship were similar in the Albanian and Caspian tribes, who worshipped dogs, while corpses were exposed to the carrion birds as in Bactria.

Thus, elements of the cultural layers of the ancient Eastern world left their traces in the initial political sources of Azerbaijani multiculturalism.

From the 1st century CE, the political sources of Azerbaijani multiculturalism began to include a new layer of religious and ideological views. The country passed from polytheism to monotheism. The Christian apostolic missionaries Thaddeus, Bartholomew and Elyseus began to spread Christianity in the country.

This new ideological layer first penetrated the north of Caucasian Albania. Though the south of the country kept its loyalty to paganism, the Albanian Catholicos Lazar (late 3rd and early 4th centuries) spread Christianity in the country. His work is evidence of the coexistence of paganism and Christianity and the development of a multicultural atmosphere in Azerbaijan.

After the proclamation of Christianity as the state religion of Caucasian Albania in the first three decades of the 4th century, the Christian rulers were tolerant and did not subject the pagans

to violence. During the rule of the Arshakid dynasty in Caucasian Albania, there was no restriction on the activity of foreign missionaries and they were not considered heretics. For example, the monastery in the village of Haku in Caucasian Albania was built by Syrian monks in 338 CE.

Though the Christian world went through an ideological struggle between monophysitism and dyophysitism in the 5th century, clergy with differing views of dogma could serve in the autocephalous Albanian Apostolic Church, the oldest church in the Caucasus.

During this period, changes took place in the ethnic composition of the population of the country, and this proved fertile ground for the development of tolerance. Local tribes and incoming tribes lived in 5th century Caucasian Albania. Excavations in Mingachevir have revealed the graves of some people of the Mongolian race who had settled in Caucasian Albania. The burial of the Mongols in the same graves as European races confirmed that there was no racial discrimination in the Caucasus. Marriages between the 'northern' peoples and the Khazars took place in this period and continued in subsequent eras too: Javanshir, prince of Girdiman, married a daughter of the pagan Khazar khagan (emperor).

Cities in the early Middle Ages clearly displayed the different shades of polyethnic Caucasian Albania. During the reign of Vachagan III the Pious, Christian Albanians, Zoroastrian Persians, and pagan Khazar and Hun tribes lived together in Derbent, where an atmosphere of tolerance emerged.

In the middle of the 7th century, Azerbaijan became part of the Arab Caliphate and a new, complete ideology – the religion of Islam – was added to the political and legal sources of Azerbaijani multiculturalism. The spread of Islam in the country sought to understand the religious values of the people of the country, and

the monotheist Christians were not forced to adopt Islam. This religious tolerance was enshrined in legal sources.

During their first incursion into Azerbaijan in 639 CE, the army of the Caliphate seized Mughan. The army's commander, Bukeir ibn-Abdulla, signed a treaty with the people of Mughan and issued a decree. According to the decree the population of Mughan had to recognize the Arab Caliphate, be honest towards Muslims and pay taxes. In return, the Caliphate would protect the property of the population of Mughan, their religion and norms. In 642 a similar agreement was signed with the population of Derbent.

After the second incursion of Caliphate troops into Azerbaijan, the troop commander Habibi ibn Maslama signed a new agreement with the local population, which stated that the property, churches and temples of the people of Nakhchivan, whether pagan or Jewish, would be secured and the security of the population ensured. In return the indigenous population should pay *jizya* (a per capita yearly tax historically levied by the Islamic states on certain non-Muslims) and *kharaj* (a land tax imposed on non-Muslims). In this way Islamic culture entered Azerbaijani multiculturalism and enriched its legal resources.

In 687 the Albanian Apostolic Church confirmed its monophysite status, which suited the religious policy pursued by the Arab Caliphate in the region. At the beginning of the 8th century the Albanian Apostolic Church sought to break off from the Caliphate and establish relations with Byzantium. This was the policy of the Albanian Catholicos Nerses Bakur and Queen Sparama, wife of Varaz-Tiridates. Ilya, Catholicos of the Armenian Gregorian Church, informed Caliph Abd-al-Malik about the plan. Caliph Abd-al-Malik thought Nerses Bakur's action constituted treason and revolt, and threw him in jail. Nerses soon died there. According to the decision of the Barda Church Convention held

under the control of Catholicos Ilya, all the works written by Nerses were put into trunks and thrown into the Tartar River near Barda as they were considered heretical. In this way, in the early 8th century one of the oldest churches of the Caucasus, the Albanian Apostolic Church lost its status of autocephaly, falling victim to an insidious policy of the Armenian Gregorian Church against Azerbaijan. In 704 the Albanian Apostolic Church signed an alliance with the Armenian Gregorian Church at a church council held in Barda. The Barda Church Convention confirmed the statutes of the newly elected Albanian Catholicos Simeon I (704-706). Based on the statutes of the holy apostles, they included human values such as mercy, justice and goodness to the community. Consequently, these statutes ensured the protection of the Albanian Christian culture as the legal source of Azerbaijani multiculturalism.

From the beginning of 704 the old Armenian language (Grabar) gained the status of the church language of Caucasian Albania. But the use of Grabar in the country's churches and schools did not mean the ethnic assimilation of the Albanian people. Though Grabar was the language of the church, Arab sources recorded that in the 10th century the Albanian (Arran) language was preserved in the country. The historian Kirakos Gandzaketsi wrote that even in the middle of the 13th century some clergy did not know the Grabar language.

Though the Albanian Apostolic Church managed to preserve its autocephalous status in later periods of history, the Church was weakened by inter-church strife in the late 18th century. As a result of the invasion of the Azerbaijani lands by the Russian Empire and the insidious policy of the Armenian Gregorian Church, according to the decree of Tsar Nicholas I of Russia, dated 11 March 1836, the Albanian Apostolic Church was subordinated to the Armenian Gregorian Church and Albanian churches began to fall into disrepair. At the beginning of the 20th century the

Albanian Apostolic Church archives were deliberately burned by the Armenian Gregorian Church and the Albanian churches were exposed to falsification and plunder in order to realize the dream of 'Great Armenia' and to justify the groundless claims of Armenian nationalists to the land and material and cultural heritage of Azerbaijan. After the restoration of the independence of the Republic of Azerbaijan, the protection of historic monuments has been ensured and restoration work is carried out. As a result, the Republic of Azerbaijan now preserves this cultural heritage.

Thus, in the middle of the 7th century the complete ideology of monotheism – Islam – was introduced to Azerbaijani society, and the religion of Islam continued to spread in Azerbaijan, becoming the dominant religion. Although the position of Christianity weakened since then, Christianity's roots in the country influenced the population's ethics for centuries. According to the Albanian chronicler Mkhitar Gosh, in the 12th century, some of the Albanian population continued to follow Christianity and one-fifth of the population of Ganja were Christians. This can be explained by the fact that during the rule of the Arab Caliphate, the religion of Islam began to spread from southern Azerbaijan to the Mil-Mughan plains and along the coast of the Caspian and in the Kura and Aras river basins, where Zoroastrianism and idolatry existed. But the people living in the mountainous part of the country – the Arsakh and Uti provinces – were Christians, i.e., monotheists. The Arabs respected their religious beliefs, taking only the *jizya* (per capita yearly tax) from them and allowing the Christian population to worship in their churches and perform their religious ceremonies. This in turn created a unique cultural layer that added new colour to the Azerbaijani sources of multiculturalism.

In the late 8th century, Moisey Kalankatuklu wrote that the territory of Caucasian Albania, restored by Grigor Hamam, stretched from Arsakh in the west, to Shaki and Ereti in the east,

including the high mountains of Uti. The coexistence of Christians and Muslims enriched the multicultural layers, creating a unique environment. During this period the ruling dynasties pursued marriage diplomacy and arranged marriages with the close relatives of neighbouring rulers. In the 9th century the Suni rulers took as a bride a daughter of the Mehran dynasty; in the 10th century Atrnerse, son of the Albanian ruler Grigor Hamam, married Dinar, sister of the Georgian ruler, Gurgen, and their son Iskhani later became the ruler of Albania.

During this period the Albanian Apostolic Church was dyophysite for 17 years (952-969). The Albanian Apostolic Church had not yet left the Partav union and a multicultural environment developed in the country. In parallel with the feudal states governed by Muslim dynasties in the 9th-12th centuries, in the middle of the 11th century the Christian Albanian principality of Arsakh-Khachin, which covered the banks of the Khachinchay River and the River Tartar basin, emerged. The cultural environment created in the country contributed to a renaissance of socio-political and philosophical ideas and education in Azerbaijan. It created a bridge between eastern and western culture with similarities in architecture, art and music. Azebaijan gave to world culture the geniuses Nizami, Khaqani and Ajami.

In the Middle Ages multiculturalism developed in the state of the Shirvanshahs, one of the feudal states in Azerbaijan. The weakening and break up of the Abbasid Caliphate from the second half of the 9th century allowed the Shirvanshahs state to be restored after its early 8th century decline and to cover a large area, including the Greater Caucasus, the southern provinces of Dagestan, Tabasaran and Derbent as far as Movakan, and the western provinces bordering on Georgia. Having different religions, this state preserved the initial political resources of Azerbaijani multiculturalism. The expansion of Islam in Shirvan conted in

the 9th century, but Christianity and polytheistic religions were still protected by the local population.

The population of this country encompassed a variety of nations and ethnic groups, speaking Turkic, Caucasian, Persian and other languages. According to the sources, the Turkic tribes came to Shirvan in the early Middle Ages; separate groups of the Turkic tribes settled in the south alongside the Huns and Khazars who had travelled from Derbent across Shirvan.

From the early Middle Ages the Persian-speaking peoples played an important role in Shirvan as a result of the Sassanids' migration policy. In the early 13th century the population of Derbent in the north of the Shirvanshahs' state, in the province of Qushtasfi (the left bank of the River Kura) in the south, the Caspian Sea region in the east and the present Ismayilli, Goychay, Ujar, Zardab and Kurdamir regions in the west were not Turkified.

The population of the state of the Shirvanshahs was also varied in terms of religion. The Turkic tribes and the Persian-speaking Mascuts were Christian. According to the sources, the sons of the Mascut ruler Sanesan had the names Moses (Moisey), Daniel and Elijah (Yeliya), while the Huns who had adopted Christianity decorated their flags with crosses.

In the Middle Ages Jews lived in the state of the Shirvanshahs, mainly in Shabran. This is evidence that Muslims, Christians and Jews and those of other religions lived together in the state of the Shirvanshahs. In this way the state of the Shirvanshahs maintained different layers of political sources of Azerbaijani multiculturalism.

Of the Tats that lived in the state of the Shirvanshahs some were Muslims, some were Jews and some belonged to the Gregorian Church. In the Middle Ages the Jewish Tats lived in Derbent, which was part of Shirvan, in Qusar (Qusar-Chay village), in Quba (Krasnaya Slaboda village), in Shamakhi (Muji village), in Goychay

(Muji-Haftaran village), and in Qabala and Shaki districts. Later some of them moved to Baku.

The Tats that belonged to the Gregorian Church lived in Shamakhi (the villages of Madrasa, Karkanj, Dara-Karkanj, Kalahana, Masari and Saqiyan), in Goychay, Ismayilli (Bank, Rushang) and in Absheron. At the end of the 18th century, during the reign of Fatali Khan, they resettled in Quba.

The written sources of the period reveal that the medieval towns of the Sirvanshahs were multi-confessional with populations of Christians, Muslim Arabs and incomers from Iran and Jews all living in their separate neighbourhoods, making their own contributions to the multicultural atmosphere of Azerbaijan.

The use of different languages in the state of the Shirvanshahs is further evidence of the multicultural atmosphere. Persian was the official literary language, Arabic – the language of religion and Azerbaijani Turkish – the colloquial language, and they all enriched the political sources of Azerbaijani multiculturalism.

When Azerbaijan became part of the Safavid state, the multicultural environment in the country was preserved and the legal sources of multiculturalism were enriched. Tolerance was still shown towards the Christian population and was confirmed in legal documents. This policy began to expand steadily from the rule of Shah Ismail I. He issued a decree 'On determining the diocese of the Tatev monastery', on 10 February 1503 (12 Shawwal 908, according to the Hijri calendar), which confirmed the episcopal rights of Simeon, vardapet of the Christian Albanians' Tatev Monastery in the province of Zangazur. The decree also declared the land to be the property of the monastery and exempted the monastery's clergy from state taxes and duties. Another decree of Shah Ismail I, 'On the exemption of the monasteries and clergy of Gizil-Vang from some taxes' issued on 26 August 1505 (25 Rabi

911) exempted the Albanian Khudavang Monastery and its clergy from 13 types of state duties and taxes.

During the reign of Shah Tahmasib I (1524-76) the fair policy towards the non-Muslim population of the country continued and arbitrary behaviour by officials towards them was prevented. A decree issued during the month of Rabi in Hijri year 970 (29 October to 8 November 1562) by Shah Tahmasib I once more confirmed that 16 villages belonged to the Tatev Monastery diocese of the Albanian Apostolic Church. A decree 'On confirming the rights of Gregor, Catholicos of Ganjasar, as patriarch' issued on 13 Dhu al-Qa'adah in the Hijri year 977 (19 April 1570), by Shah Tahmasib I once more confirmed that the rights of the Christian population enjoyed official protection.

During the reign of Shah Abbas, the movable and immovable property of the Christian churches was officially declared sacred and inviolable, like that of the Muslim religious authorities. Shah Abbas issued a decree during the month of Rabi in the Hijri year 1015 (7 July to 5 August 1606) declaring the lands of the Apostle Tovma (Thomas) and Aylis monasteries to be the official property of the monasteries and giving instructions that the abbots and village elders should collect church taxes. During the rule of the Safavids the rights of the Armenian clergy were regularly protected and their desires, complaints and appeals were taken into consideration; this was reflected in a decree issued during the month of Safar in the Hijri year 1019 (25 April to 23 May 1610). The Safavid state protected the rights and privileges not only of the Christian church and clergy, but also of civilians at the state level. A decree issued by Shah Abbas in the month of Dhu al-Qa'adah in Hijri year 1029 (28 September to 28 October 1620) confirmed the decision adopted by the Council on Religious and Legal Issues. The decree confirmed the property rights of the Albanian prince to the properties of the

Azerbaijani province of Qushtasfi and Qafan and instructed the governors of the province to ensure those rights were respected.

In another decree issued during the month from 27 April to 26 May 1645, Shah Abbas protected the property rights of the country's Christians and allowed Philippos, Catholicos of the Armenian Church, to restore the ruined church buildings. The orders issued by the Safavid rulers had a positive impact on the development of a multicultural environment in the country, granting freedom of religion to the population and protecting the property rights of the Christians. Thus, documents based on human principles supplemented the legal sources of Azerbaijani multiculturalism.

The political and legal sources of Azerbaijani multiculturalism continued to develop during the period of the khanates. The population of the khanates of Karabakh, Irevan, Nakhchivan, Quba and Lankaran and of the Jar-Balakan community differed from other regions in terms of religion and ethnicity. Mosques, churches and monasteries were all open for worship in Azerbaijan.

Azerbaijan's geopolitical position has attracted the attention of neighbouring states since ancient times. At different periods in history non-indigenous ethnic elements streamed into the country and this process continued until the early 19th century. The Russian Empire, which took control of the Azerbaijani territories in the first three decades of the 19th century, began to pursue a policy of resettlement in the country and introduced two new ethnoses – the Germans and Russians – into the ethno-demographic composition of the country. In this way, new layers were included in the political sources of Azerbaijani multiculturalism.

At the same time the people could not be reconciled with the colonial policy of the Romanovs of Russia. The tsar exerted pressure on the Muslim population, limited their religious

rights and created conditions for missionaries to propagate and disseminate Christianity. During the first Russian Revolution the progressive forces of Azerbaijan demanded equal recognition of the legal rights of the Muslim population of the Empire with those of the Russians, and called for cultural education for the Muslims. These demands were submitted for discussion at the Third Congress of Russian Muslims held in Nizhny Novgorod on 15 August 1906 and chaired by Alimardan Topchubashov, a leading representative of the national movement of Azerbaijan.

The Manifesto of 17 October 1905 had a positive impact on the political and legal sources of Azerbaijani multiculturalism, particularly on the public life of Azerbaijani women. Women in Azerbaijan became more socially active and began to publish interesting articles in newspapers and magazines on ensuring the rights of Muslim women. In those years Azerbaijani women took advantage of the achievements of the first Russian Revolution and gained the right to participate in the elections to the Baku City Duma. All these positive changes opened new pages in the political and legal sources of Azerbaijani multiculturalism. After the October Revolution in Russia Azerbaijan declared its independence. The Azerbaijan Democratic Republic was established and it brought a new multicultural angle to the history of Azerbaijan.

The Declaration of the Independence of Azerbaijan adopted by the Azerbaijan National Council on 28 May 1918 proclaimed the equality of all people living in the country, thereby enriching the legal sources of Azerbaijani multiculturalism. From its establishment the Azerbaijan Democratic Republic fought for its territorial integrity, but did not ignore the traditions of tolerance of the Azerbaijani people. The minorities who contributed to the socio-economic life of the country, including the Russians and Armenians, who made up a large proportion of the ethno-

confessional composition of the population during the Russian Empire, were allocated places in the country's legislative body, its parliament. Minority factions were included in the Agrarian Reform Programme and a German settler, Lorenz Kun, became a member of the parliament's agrarian commission.

The legal sources of Azerbaijani multiculturalism were further enriched by the laws adopted by the parliament of the Azerbaijan Democratic Republic. One striking example is the law 'On citizenship of Azerbaijan' adopted on 11 August 1919.

A decision issued on 28 August 1918 provided further confirmation that the government of Azerbaijan attached great importance to the development of democratic principles in the country, paying special attention to the training of national personnel and re-building education. In developing education, the Cabinet of Ministers took into account the interests of the children of minorities and the Ministry of Enlightenment approved education in the Russian language for Russian-speaking pupils. These decisions helped to fill the gaps in the legal resources of Azerbaijani multiculturalism.

The enrichment of political sources of Azerbaijani multiculturalism could be seen in other areas of society too. Azerbaijan provided assistance to those in need irrespective of their ethnicity, language and religion. In 1919 the government made significant contributions to the charitable societies of the Russians and Jews, the Armenian and Jewish National Councils, as well as the Muslim Women's Charitable Society, and others for the care of children, the elderly and other vulnerable people.

The April overthrow struck a heavy blow to the democratic achievements of the Azerbaijan Democratic Republic, though a number of constructive steps were taken on the protection of the rights of minorities. The Constitution of the Soviet Socialist Republic of Azerbaijan, adopted on 5 December 1937, declared

the equality of the citizens of Azerbaijan. Article 130 of the Constitution said that the equality before the law of the citizens of Azerbaijan was unshakable and the propagation of national or racial exceptionality, hatred, or negligence were punishable by law. Consequently, the legal sources of Azerbaijani multiculturalism were enriched by that document too.

Article 50 of the Constitution of Azerbaijan of 1978 guaranteed freedom of conscience to the citizens of Azerbaijan and the right to define their attitude to religion, to profess any religion or no religion, to express and spread their beliefs concerning religion or to propagate atheism. Article 62 of the Constitution of Azerbaijan of 1978 was based on the principle of respect for national dignity and the principle of strengthening friendship among nations and peoples of the multi-ethnic Soviet state. This document stated the importance of language as a means of intercultural communication. Article 73 of the Constitution declared Azerbaijani the official language of the Azerbaijan Soviet Socialist Republic and provided for the use of Russian and other local languages spoken by the population in all state and public bodies and on an equal basis. Thus, the provisions of this legal document once more enriched the legal resources of Azerbaijani multiculturalism.

After Azerbaijan restored its independence on 18 October 1991, the political and legal sources of multiculturalism were further strengthened. In the first years of independence, on 16 September 1992, the President of the Republic of Azerbaijan signed a decree 'On state support for the protection of the rights and freedoms and development of the languages and cultures of national minorities, small nations and ethnic groups living in the Republic of Azerbaijan'. A law 'On the freedom of religious belief' came into force on 20 August 1992, reflecting the development of the legal sources of Azerbaijani multiculturalism in the new circumstances.

The further development of the legal sources of Azerbaijani multiculturalism is connected with the name of the National Leader of Azerbaijan, Heydar Aliyev. As is mentioned in Chapter 2, Heydar Aliyev is the political founder of Azerbaijani multiculturalism. Under his far-sighted leadership multiculturalism constituted a main component of state policy. The Constitution of the Republic of Azerbaijan adopted in 1995 forms the legal basis of Azerbaijani multiculturalism. This can be seen in a number of articles of the Constitution: in particular in the articles 'The official language' (Article 21, Para. 2); 'The right to equality' (Article 25, Para. 3); 'The right to nationality', (Article 44, Paras. 1, 2); 'The right to use the mother tongue' (Article 45, Paras. 1, 2); 'Freedom of thought and expression' (Article 47, Paras. 1,2, 3); 'Freedom of conscience' (Article 48, Paras. 1, 2); and 'The independence of judges, and the main principles and conditions for the exercise of justice' (Article 127, Para. 10).

The development of the legal sources of Azerbaijani multiculturalism is now connected with the name of President Ilham Aliyev, who is developing the policy of multiculturalism in a new historical context. He has introduced it as an important aspect of the country's domestic policy. *Multiculturalism is a state policy in Azerbaijan. Our history, our traditions actually dictated it. At the same time, it is our way of life. In our daily lives, we operate on these principles. Our people have always been active defenders and supporters of multiculturalism.'*

The following political documents adopted during the rule of President Ilham Aliyev have led to the further development of the political and legal sources of Azerbaijani multiculturalism:

- Decree of the President of the Republic of Azerbaijan 'On the approval of the national action plan on the protection

of human rights in the Republic of Azerbaijan' dated 28 December 2006;

- Decree of the President of the Republic of Azerbaijan 'On the national action programme to raise the effectiveness of the protection of human rights and freedoms in the Republic of Azerbaijan', dated 27 December 2011.

Multiculturalism subsequently developed the state ideology, state policy and way of life of Azerbaijan. A number of institutions and events play an important role in the development of the Azerbaijani model of multiculturalism and in its political and legal sources: the Service of the State Counsellor of the Azerbaijan Republic on Multiculturalism, Interethnic and Religious Issues, founded by instruction of President Ilham Aliyev; the Knowledge Foundation attached to the President of the Republic of Azerbaijan; Baku International Multiculturalism Centre; the presidential decree of 11 January 2016 declaring 2016 the Year of Multiculturalism in Azerbaijan and the decree approving an Action Plan for the Year of Multiculturalism.

Azerbaijan's cooperation with the UN, OSCE, Council of Europe, European Union, the Organization of Islamic Cooperation and other authoritative international organizations and its ratification of many international conventions on the protection of the rights of ethnic, religious and linguistic minorities have played an important role in the development of the political and legal sources of Azerbaijani multiculturalism. In the early years of independence Azerbaijan joined the United Nations declarations 'On the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities' and 'On the Elimination of All Forms of Racial Discrimination'.

The second chapter also mentions that the Republic of Azerbaijan signed the Council of Europe's framework Convention for the Protection of National Minorities on 1 February 1995 and

ratified it on 16 June 2000. At the same time, through its historic law of 26 November 2009, the Republic of Azerbaijan joined the UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions, which came into force in Azerbaijan on 15 May 2010.

Azerbaijani multiculturalism has been strengthened by the Republic's work in the sphere of international relations, and particularly the international events hosted by Azerbaijan as part of the Baku Process, an initiative of President Ilham Aliyev to promote cultural dialogue which began in 2008, and the declarations adopted at these events. Examples of these events include the World Summit of Religious Leaders held in Baku on 26-27 Aril 2010, the International Humanitarian Forums held in 2011, 2012, 2013, 2014 and 2016, the World Forum on Intercultural Dialogue held in 2015 and the 7th Global Forum of the United Nations Alliance of Civilizations (UNAOC) held on 24-27 April 2016.

The political and legal sources of Azerbaijani multiculturalism have as old a history as its scientific, philosophical and journalistic sources. They began to take shape in distant times. The political sources of Azerbaijani multiculturalism could be seen in the first tribal communities to emerge in the territory of the country. Its legal sources go back to the latter stages of history. The political and legal sources of Azerbaijani multiculturalism in turn reinforce the multicultural environment in the country by developing the traditions of multiculturalism and tolerance in society.

4.6. Multiculturalism in Azerbaijani Art and Culture

4.6.1. Music

The musical culture of Azerbaijan is rich in the traditions of multiculturalism. We can see their diversity in the heritage of traditional oral music and in the work of composers.

Heydar Aliyev, National Leader of the Azerbaijani People, said: *'The richness of a country depends on the number of nations and ethnicities living there.'* The traditions of the musical culture of the different nations in Azerbaijan combine to create the vitality of Azerbaijani music, confirming again the country's tolerance and multiculturalism. In its broadest sense, the musical folklore of Azerbaijan embraces the music of the Azerbaijanis and of the ethnicities and national groups living there.

The close contact between the ethnicities and minority groups and the Azerbaijanis and their influence on one another is there for all to see in Azerbaijani musical culture. Of course, the study of the musical folklore of these separate peoples and comparisons in terms of ethno-musicology are a major subject. While the musical folklore of the minorities and ethnic groups has been studied to a certain extent, the study of their relations in the context of the musical culture of Azerbaijan is also important.

Since ancient times musical folklore has passed from generation to generation, reflecting the world outlook, desires, way of life, rites and ceremonies of a nation. There are features in genre and subject that are common to the musical folklore of all nations. Lullabies are the oldest genre of musical folklore, while circle dances, work songs and other songs and dances connected with family and the seasons are also common to many peoples.

Despite that, the musical folklore of each nation is unique and not repeated. The process of work, daily life, rites and ceremonies, songs and dances created to mark historical events are varied and reflect the peculiarities of the musical language and thinking of each nation. All this is reflected in the musical folklore of the Azerbaijanis, as well as in the musical folklore of the peoples and ethnic groups living in Azerbaijan.

The representatives of many peoples settled in different regions of Azerbaijan down the centuries. They mixed and mingled with the

Azerbaijanis, the dominant nation. They profess Islam, Christianity, Judaism and other religions and represent different language families. Among them are the Meskhetian Turks (Turkic branch of the Altay family), the Tats, Talysh, Mountain Jews, Kurds (Indo-European), Udis, Lezghis, Avars, Sakhurs, Ingiloy, the people of Budug, Qriz and Khinaliq (Caucasian languages) and the Russians, Molokans, Ukrainians (all Slav).

All these nations and groups have retained their religion, language and cultural values and observe their customs, traditions and rites and pass them on to future generations. They also profit from the musical folklore of the Azerbaijanis, and take part in the religious and national holidays celebrated in the territory of Azerbaijan.

The oldest holiday, Novruz (the spring holiday celebrated on 19-21 March), is celebrated on an official level. The UN cultural organization UNESCO has included Novruz on its list of intangible cultural heritage. The celebration of this holiday by all the nations and ethnicities living in Azerbaijan is a conspicuous display of the traditions of multiculturalism.

Another sign of multiculturalism in musical folklore is the performance of the dances of the Caucasian peoples in Azerbaijan. Musicologist Bayram Huseynli has written that the dance music of the Caucasian peoples occupies a special place in the dance music of Azerbaijan. The most widespread is the *Lezghinka*, which is also known as the *Lezghi-engi* or Lezghi dance. Its name reveals the nation to which it belongs. It is a masculine dance melody, one that conveys bravery, pride and speed. It is very much loved and danced with enthusiasm by the people of many nations.

The repertoires of all performers include the folklore music of different peoples and ethnic groups living in Azerbaijan. This music is played at wedding parties, festivals and concerts. Through playing these traditional instruments the musicians make them

familiar to their audiences. The folk musicians play mostly the *tar, saz, kamancha, balaban, ney, zourna*, tambourine, *dutar, tanbur, qarmon* and accordion.

Professional musicians and music groups keep musical folklore alive. Cultural centres and song and dance groups in the districts and villages populated mostly by the ethnic minorities help to preserve musical and ceremonial culture;. these include, for example, the Suvar Lezghi Song and Dance Company (in Baku), the Tugan Tel Tatar Cultural Centre (in Baku), the Khinayakhdi Tat Song and Dance Company (in the village of Daghbiliji, Shabran District) and the Avasor Talysh Song and Dance Company (in the village of Kalakos, Astara District).

These song and dance companies give a variety of concerts and perform at national ceremonies and international festivals, where they present programmes to demonstrate ancient customs and traditions, songs and dances.

The traditions of multiculturalism manifest themselves to good effect not only in the oral traditional music of Azerbaijan, but also in in the work of composers. From this point of view it is worth looking at the work of Uzeyir Hajibayli, a prominent composer of Azerbaijan.

Uzeyir Hajibayli's work could be described in its entirety as an example of multiculturalism. Hajibayli was the founder of the operatic genre not only in Azerbaijan, but also in the whole Orient. Various traces of the traditions of multiculturalism can be seen in his operas *Leyli and Majnun* (1908), *Sheikh Sanan* (1909), *Rustam and Sohrab* (1910), *Shah Abbas and Khurshidbanu* (1912), *Asli and Karam* (1912), *Harun and Leyla* (1915) and *Koroghlu* (1937).

He composed his first opera on the basis of the narrative poem *Leyli and Majnun* by the prominent Azerbaijani poet of the 16th century, Mahammad Fuzuli. The opera interprets the ancient

Arabian legend in the national musical spirit; i.e. though it speaks about the life of the Arab tribes, to the audience the heroes of the poem are Azerbaijanis because of the music of Uzeyir Hajibayli.

Hajibayli's opera *Rustam and Sohrab* is similar. This opera is based on the motifs of Persian 10th century poet Firdowsi's *Shahnameh* or Book of the Kings. In this *mugham* opera the composer conveys the inner world of the heroes through national music.

The operas *Sheikh Sanan* and *Asli and Karam* are striking for different reasons. They tell the tragic love stories of heroes from different religions and nations. *Sheikh Sanan* tells the tragic love story of an Arab sheikh and a young Georgian girl, while *Asli and Karam* recounts the fate of an Azerbaijani prince and a young Armenian girl. Both are impressive operas, but they had different fates. *Sheikh Sanan* was performed only once and was deemed a failure, so the composer burned the manuscript. *Asli and Karam*, however, won over its audience and is still performed on the stage of the Opera and Ballet Theatre in Baku.

The opera's plot is centred on the love story between the Azerbaijani Karam and the Armenian Asli. The Armenian girl's father, the Black Priest (Qara Keshish) obstructs the young couple's love and they perish in a fire. The Azerbaijani public were deeply moved by the tragic end to the opera. This was Uzeyir Hajibayli's protest at the tragic events, religious and national conflict taking place in society and at the hatred and hostility among nations. It should be noted that this issue remains relevant and the opera still moves its audiences.

In the opera *Koroghlu* Hajibayli depicted the popular folk hero of the same name, who was known among the Caucasian nations for helping ordinary people and saving them from their oppressors. In the third act of the opera, which takes place at Chanlibel, the

misty mountain top where the hero and his company reside, the author portrays Koroghlu as a saviour not only of the Azerbaijani people, but also of other nations. He describes people who come from distant regions to join Koroghlu in search of justice and who are welcomed with great enthusiasm. Here again the traces of multiculturalism are visible. This shows that the Azerbaijani people try to live in peace with other nations and to help them, and this is honoured in the national and spiritual heritage of the Azerbaijani people.

In his operas Uzeyir Hajibayli made use of the classical poetry and folk epics of Azerbaijan, which also manifest the traditions of multiculturalism. Through his music the composer honours these traditions; one may speak here of the deep impact of music on the feelings of the nation.

The traditions of multiculturalism can be found in other areas of Uzeyir Hajibayli's work, too. For example, his first musical comedy *Er va Arvad* (Husband and Wife, 1910), which laid the foundations of this genre in Azerbaijan, features characters from different nations. The libretto concerns family relations and was written by the composer too. The comedy's score includes dance music and clearly reveals the inner world of the characters, allowing the creation of vivid, lively scenes. The comedy is enriched by the inclusion of music and dances of various nations in the final wedding party scene, where Lezghi, Russian and Georgian folk music and dances are performed. The comedy is indicative of the everyday musical style popular at the time.

Uzeyir Hajibayli's serves as a kind of mirror on events taking place in Azerbaijani society. From this point of view, his musical comedy *O olmasin, bu olsun* (If Not that One, Then This One, 1911) is a good example. The characters – Mashadi Ibad, Rustam bay, Sarvar, Gulnaz and Sanam all have individual musical features and describe the environment of Baku. The characters of the comedy

speak in different languages, dialects and accents reflecting the impact of other nations. For instance, journalist Rza bay speaks Turkish, the intellectual Hasan bay speaks French and Russian, while the Iranian porter and nationalist Hasanqulu bay has a distinctive way of speaking. Through these characters Uzeyir Hajibayli showed the interaction of different languages and cultures in the multi-ethnic environment of Baku and at the same time mocked the extreme features of such influences. The composer distinguishes these characters through the chorus, which intrudes into the course of events, rather than individually.

Uzeyir Hajibayli's musical comedy *Arshin Mal Alan* (The cloth peddler, 1913) is deeply loved for its content, packed with national features. It was the first of Hajibayli's comedies to achieve international renown and bring Azerbaijani music to a new audience. It has been translated into Turkish, Russian, Georgian, English, Persian, Chinese, Polish and Bulgarian and has been performed in New York, Paris, London, Beijing, Warsaw, Cairo, Ankara, Sofia and other cities. A feature film *Arshin Mal Alan* was shot in 1945, based on the operetta, and reached an even wider international audience. Prominent Azerbaijani actor and singer Rashid Behbudov and actress Leyla Badalbayli took the main roles. It was dubbed into several foreign languages and shown in 130 countries to considerable acclaim. The musical comedy is based on the love story of a young couple, Askar and Gulchohra, and has become Azerbaijani music's representative on the world musical stage, promoting peace and unity among the nations for over 100 years.

Two choreographic works of Uzeyir Hajibayli, *Azerbaijan* and *Dagestan*, should also be mentioned. In them the composer uses the musical heritage of different nations. They were composed in 1919, but unfortunately, were not performed. According to researchers, *Azerbaijan* was composed in the spirit of *Tarakama* dance music,

and *Dagestan* in the spirit of *Lezginka* dance music, both of which were very popular in Azerbaijan at that time.

Uzeyir Hajibayli's work, therefore, reflected the traditions of multiculturalism from different angles and put different aspects of multiculturalism at the forefront of national musical heritage. Various aspects of multiculturalism can be found in the work of composers of the Azerbaijani school, who benefitted from Uzeyir Hajibayli's legacy.

From this point of view, Azerbaijani composer Qara Qarayev is especially worthy of note. He was the first Azerbaijani composer to make use of the literature and musical heritage of the peoples of the world. He was inspired by the poets of Azerbaijan – Nizami, Samad Vurghun, Rasul Rza – and by the work of classic writers, including Shakespeare, Cervantes, Pushkin, Omar Khayyam, Lermontov and Lope de Vega, and 20th century poets including Nazim Hikmet, Langston Hughes, Vsevolod Vishnevsky, Peter Abrahams, Edmond Rostand and Henri Barbusse. Qara Qarayev filtered the music of different nations, from Africa to Vietnam, and presented it to his audiences in a new way.

The Azerbaijani composer took musical traditions from very different cultures of the world and united them in the musical culture of Azerbaijan, giving it a universal importance. At the root of this work lies artists' desire for freedom. For example, millions of people of different nationalities understood the struggle against apartheid and desire for liberation of South African writer Peter Abrahams through the melody of *The Path of Thunder*, a ballet composed by Qara Qarayev. Qarayev's symphonic sketches *Don Quixote,* based on Spanish author Cervantes' novel of the 1600s, talks of freedom through the ideals of chivalry. The main characteristic of Qarayev's work is the importance of freedom for everyone, irrespective of religion and language. He calls on people

to understand and live in unity, which is a shining example of tolerance and multiculturalism.

Qarayev absorbed these universal ideas from Nizami and reflects them in his work based on Nizami's narrative poems: the ballet *Seven Beauties*, the symphonic poem *Leyli and Majnun*, and the *Autumn* chorus.

In the ballet *Seven Beauties* (1952) Qarayev gave his own interpretation to the poet's ideas. Nizami presented the tales of seven beauties or princesses – from Byzantium, China, Khorezm, the Maghreb, India, the Slav lands and Iran. Qarayev uses seven planets and seven colours to represent the seven beauties. The national identity of the seven beauties is distinctly expressed through the ballet's music, while the costumes and colourful scenery of the ballet combine with the music to make a great impression on the audience. The ballet has been very successful in many countries. In recent years it was performed in San Diego, USA. Born of the genius of Nizami and Qara Qarayev, the ballet *Seven Beauties* urges people of different cultures towards dialogue and unity.

The traditions of multiculturalism are also clearly manifest in Fikrat Amirov's ballet *The Arabian Nights*. He revived the old Arabian tales in his ballet and enriched them with the Azerbaijani spirit by using a variety of means of musical expression. The composer's symphonic works also encourage people towards tolerance and unity. Amirov praises the unity of the cultural traditions of the oriental nations in his symphonic mugham *Bayati-Shiraz*. Mugham is a musical art form common to the Orient and reflects the individual spirit of each nation, and at the same time, it merges music and classical poetry. In his symphonic poem Fikrat Amirov interpreted the Azerbaijani *mugham* composition *Bayati-Shiraz* through the work of the classical Oriental poets Saadi and Hafez. His symphonic composition begins with an epigraph from Saadi's

poem *Gulustan* (Flower Garden) and embodies the unity of music and poetry.

Ballets composed by Niyazi and Arif Malikov are excellent examples of good relations among the nations. Niyazi based his ballet *Chitra* on the play by Rabindranath Tagore, while Malikov composed his ballets *The Legend of Love* on the motifs of a poem by the Turkish poet Nazim Hikmet, and *A Poem of Two Hearts* on the motifs of a poem by the Uzbek poet and philosopher Mirza-Abdulqadir Bedil, writing music that embodies unity and tolerance.

Stories concerning the lives of different nations constitute a special part of the work of composers of all generations of the Azerbaijani school. The common feature inherent in all these works of art is praise and reverence for the most humane ideas of human culture.

A new perspective on the traditions of multiculturalism and tolerance can be seen in the more recent works of Azerbaijani composers. One such perspective is the use of religious topics to cultivate ideas of tolerance and solidarity. Islamic motifs in the composers' works are very conspicuous and varied, while Christian symbols (texts and genres) can be found there too.

The work of Azar Dadashov is a good example from this point of view. Dadashov uses religious themes in his compositions for a capella choir, including *Shukurlar olsun sana* (Thanks be to you), to which the composer wrote the lyrics himself, the prayer *Ave Maria*, *Ay Tanrim* (Oh, My God), *Hallelujah* with the words of a Catholic prayer, and *Who Loves God*, setting to music the words of Mahammad Fuzuli. These compositions were first performed in 2002 during Pope John Paul II's visit to Baku. (They were performed by the Azerbaijan State Choir Capella, conducted by Gulbaji Imanova with Ali Asgarov the soloist.)

Dadashov has also composed chamber music on religious and spiritual motifs: for example, a piano novella *Faza Taranasi* (Song of the Heavens); a poem for cello and chamber orchestra *Lutf* (Mercy); a violin and piano composition *Daimi ishiq* (Permanent Light); and a piano piece *Tanri Qurbani* (Sacrifice for God).

Some Azerbaijani composers have used the words of prayers from different religions, which is a striking example of tolerance. For example, Galib Mammadov composed *The Psalms of David* for mezzo-soprano, bass and chamber orchestra and Psalms 52 and 39 for a capella choir. Arif Mirzayev wrote *Organ Symphony in Memory of Bach* and *Prayers of Sorrow* for violin and organ (in memory of the late President Heydar Aliyev), *New York Passions* for chamber orchestra, *January Passions* (or *January Elegies*, based on Islamic mourning music, devoted to the victims of 20 January 1990) for reader and soloist accompanied by violin, choir and chamber orchestra, and a range of improvisations for the organ to be played in Lutheran churches.

Similar works that cultivate tolerance and a positive attitude towards different religions include *Death Notices I, II* and *III* for various instruments by Jalal Abbasov; *Psalm 150* for soprano, flute, violin, organ and choir by Sardar Farajov, the poem *Oath* for organ and soloist by Rufat Ramazanov, the vocal and instrumental composition *Mevlana* (lyrics by Y. Solmaz) devoted to Jalaluddin Rumi by Aghadadash Dadashov, and *Prayer of Two Women* (*Ave Maria*) by Farhad Badalbayli.

The work of Firangiz Alizada embodies the traditions of multiculturalism. Her composition *Dervish,* based on Nasimi's poem, was performed to great acclaim at the international Silk Way music project by an orchestra led by internationally renowned musician Yo-Yo Ma and the unique singer Alim Qasimov. This piece combines traditional instruments the *ney* pipes, double drum and

qanun, and the European viola, violin and cello. Alizada's concerto *Mersiyya* (Islamic elegy) for cello, violin and symphony has been performed in Lisbon, while her *Zikr* (praise of God) using Nasimi's words was performed in Holland by the Alas orchestra, which consists of the musical instruments of the peoples of Europe, Asia and the south Caucasus. Her cantata *Gottes ist der Orient,* based on Goethe's *West-East Divan*, for choir, organ, harp and percussion, is remarkable. Goethe made use of the Koran and classical oriental poetry, particularly Saadi's *Divan,* when he wrote this poem. Continuing the ideas of Goethe, Firangiz Alizada has turned to the *ghazals* of the Azerbaijani poets Nizami, Shah Ismail Khatai and Mirza Shafi Vazeh and given them her own musical expression.

Another of her compositions, *Mughflamenco*, combines two great musical genres – Azerbaijani *mugham* and Spanish flamenco. The fusion is obvious not only from the title but from the content too. Alizada found common features in these two traditions, which at first sight might seem to be totally different from one another.

Cultural dialogue and multiculturalism can be seen in Alizada's recent opera *Sanin adin Danizdir* (Your Name is the Sea). The plot centres on the love story of a young American artist and an Azerbaijani *mugham* singer. The opera was performed at the Houston Grand Opera in Texas in 2011 and starred Azerbaijani *mugham* singers Babak Niftaliyev and Malakkhanum Ayyubova, accompanied by Mohlat Muslumov, Fakhraddin Dadashov and American opera singers, and the Houston Grand Opera symphony orchestra and soloists.

The traditions of multiculturalism and tolerance are shown in a wider context at the level of a dialogue of cultures in the work of Firangiz Alizada.

In conclusion, the traditions of multiculturalism can be seen in a variety of ways in traditional oral Azerbaijani music, or folklore,

and in its written compositions. All the works rely on the talent of the composers to combine diverse cultures and to achieve cultural dialogue. They have become integral parts of Azerbaijani music, and are national and spiritual values that ensure the peaceful co-existence of peoples.

4.6.2. Rites and Ceremonies

It is natural that the rites and ceremonies of different peoples should have their own characteristics. At the same time, however, it is generally accepted in folklore studies that the branches and genres of folk culture passed down orally from generation to generation are common to the majority of peoples of the world, reflecting the common primitive imagination and mythological views. Rites and ceremonies are one of the oldest branches of folk culture and consist of various genres. The early imagination and mythological views form the basis of these common spiritual values.

The early imagination related to the environment can be seen very clearly in seasonal ceremonies. At the heart of seasonal ceremonies is the desire to enchant nature in different seasons by means of songs, music and dance and to make nature bend to the will of the people. One of the most widespread seasonal rites is Qodu-Qodu, which is performed when wet, foggy and drizzly weather is lasting for too long and people want sunshine.

Children walk from house to house singing and carrying a doll wearing an amber necklace or a ladle dressed up as a doll with various trinkets. The doll or ladle is called Qodu. In fact, Qodu is a symbol of the sun, artificially decorated and embellished. This is evident from its clothes and decorations. The doll wears an amber necklace symbolizing the colour of the sun, and a mirror as the symbol of the sun is fixed on its forehead. It also has colourful

clothes resembling the sun, flame and light. The overall impression is of a colourful, brilliant, beautiful woman. In other words, the ancient Azerbaijani people created a human image of the sun. The children's songs make it clear that Qodu symbolizes the sun:

> *Qodu-Qodu, hey, Qodu-Qodu,*
> *Have you greeted Qodu?*
> *Did you see the red Sun*
> *when Qodu passed by?*
> *Let us rub her with oil,*
> *Let us wrap her up,*
> *Qodu wants to laugh,*
> *Do not let her cry.*

The ethnic minorities living in the same region and natural environment as the Azerbaijani Turks also needed sunshine and warmth when the weather was too wet and, consequently, they played various versions of the game Qodu-Qodu accompanied by seasonal songs. For example, the Avars celebrate the appearance of the sun after a long spell of wet weather. As part of this ceremony, they cook special dishes; for example, *makhara* which is a pancake cooked on an iron hotplate called a *saj*. The batter is poured into the centre of the domed hotplate and trickles down the sides, creating a round pancake with a fringed edge like the sun with its rays. Children make a doll out of a broom, covering it with a headscarf, and sing this song:

> *Qordi-qordi, qordina,*
> *Have you greeted Qodina?*
> *Let the sun come out today,*
> *Let's have butter and curds.*

A son for the woman who gave us butter,
A daughter for the one who gave us curds.

The connections between the Avars' game Qordi-Qordi and the Azerbaijani Turks' Qodu-Qodu are obvious – the names, the desire to see the sun, the dressing up of a doll or household item, and the collecting of gifts.

As well as sunshine ceremonies, the Azerbaijani Turks have also rain-making rituals. The game *Chomchakhatun* (Lady Ladle) retains the traces of those rituals. The game is played as follows: children get together and take each other by the hand. Then they take a wooden ladle, put clothes on it and start to knock on doors. Whoever opens the door is asked to give a gift, and then the children start singing this song:

What does Lady Ladle want?
She wants rain from God.
She wants grass for the sheep
And milk for the lambs, b-a-a-a.

The Avars living in Azerbaijan have a similar ritual. A boy aged between 12 and 15 is decked out in grass and tree branches. He is called 'a rain donkey'. The ritual is accompanied by the song:

Let it rain five days long,
Let it rain for the orphans.
Let it rain heavily in the dark of night,
Let it rain for the old women.
Amen, o Allah!

The common features of these games are that the main players are boys playing the parts of animals (lambs and donkeys) who try to influence nature by singing songs.

The ethnic minorities living in Azerbaijan also have *sayachi* (counting) rituals, which are mainly performed in spring. These rituals are to ensure abundance and fertility, especially in sheep-breeding. The Sakhurs, for example, perform a lambing ritual. In this ritual, products from sheep's milk – cheese, sour cream, cream, curds and butter – are sent as gifts to people when the lambs start to eat green grass. This ritual too shares a common feature of most rituals: making a sacrifice (giving a gift is seen as making a sacrifice) in order to satisfy others and ensure fertility and abundance.

The spring ritual most deserving of mention, since it covers the widest geographical area and most nations, is the Novruz holiday. The traditions and customs of the Azerbaijani Turks at Novruz are also seen amongst other ethnic groups living in Azerbaijan, such as the Talysh, Kurds, Tats, Lezghis, Avars and Sakhurs. There is no doubt that the similarity in the traditions and customs of these minorities at Novruz (and Ramadan and the Feast of the Sacrifice) is influenced by their shared faith, Islam. However, the Novruz traditions and customs are also observed by the Christian Udis. The Udis used to celebrate the spring holiday in the middle of March by cooking their national dish *harsa* (made from wheat) and dyeing eggs red. Children would take a bag and walk from house to house, asking for gifts and picking the first spring flowers, known as Novruz flowers. They would also sing this song:

> *Novruz flower, Novruz flower,*
> *Bring one, bring two, bring eggs!*

They would also light bonfires in their yards in the evenings and jump over them, singing:

Let my pain and sorrow stay in the fire,
Let the fire take away my pain and sorrow!

It's an important sign of multicultural values that the Christian Udis, just like their Muslim compatriots, should dye eggs as a symbol of birth and fertility and light fires and jump over them as a symbol of purity.

Multicultural values are prominent in rites of passage, just as they are in seasonal rituals. We will take a general look at mourning and marriage ceremonies to see the truth of that statement.

Special ceremonies to mourn the dead are typical of most nations, including those living in Azerbaijan. It is not surprising that the Azerbaijani Turks and the ethnic minorities in Azerbaijan should all have traditional mourning music. The examples of elegies and laments collected and published in Azerbaijan belong to many of the nationalities living here. The collection of these examples is a sign of common values. The idea of thanksgiving is another common value of funeral ceremonies. In Islam excessive crying for the dead, particularly in the evening, is considered 'not pleasing to Allah'. The Christian nations living in Azerbaijan share these ideas. For example, the Udis consider any kind of mourning and crying for the dead after sunset, when lights have been switched on, as humiliation of the soul of the deceased. This applies to people who come late to a funeral too.

There is, of course, a reason for the abstention from excessive mourning of the deceased. According to their faith, no one dies; instead people leave this transient, mortal life for an eternal one. Therefore, excessive crying for the deceased is unacceptable. Today

Azerbaijanis frequently use the expression *'to change worlds'* to refer to someone dying. This has the meaning of leaving this world for the next. Death is, therefore, believed to depend on the will of God. The death of any close person, regardless of their age, should be accepted with forbearance.

Muslims in Azerbaijan treat Christian customs with respect, calling churches *'the house of God'*. Christians treat Muslim traditions with the same respect. The Udis, who have similar ceremonial traditions to the Muslim nations, do not serve pork at their ceremonial events. At wedding or funeral feasts, they have animals slaughtered by Azerbaijani Turks or Lezghis to ensure there is no concern about the meat dishes. This is a sign of mutual respect among the various nations that live side by side.

It is not surprising that nations that live together and respect one another should have very similar wedding traditions. The brother or brother-in-law of the bride tying a red ribbon around her waist, carrying a mirror in front of the bride, throwing water after the bride, breaking a plate under her feet, taking a chicken to her house are all shared wedding traditions of the various ethnic minorities living in Azerbaijan. The main purpose behind these traditions is to achieve the happiness of the young couple. Abundance and prosperity are considered a condition of happiness, so people wish good fortune to the bride and that she bring abundance to the house of the bridegroom.

Symbols of abundance and prosperity are especially important at weddings. For example, amongst the Ingiloy, when the bride arrives at her future home, a woman greets her holding a tray. According to tradition, there should be lit candles, bread, butter and honey on the tray. When the bride enters the house, she is given the tray and an old woman of the family puts a spoonful of honey in her mouth, puts dough in her hand and a silk cocoon on her head. The honey symbolizes sweetness and friendship in the

family, the dough the bread she will bake from that day onwards (as well as a sign of prosperity), and the cocoon represents the hope that the bride will always wear silk.

Decorating a branch of a tree is another widespread symbol of prosperity and fertility at weddings. A metre or metre and a half-long branch is decorated with expensive gifts, fruit, sweets and pastries. This tradition is popular among the Crimean Tatars, Gagauz, Anatolian Turks, Uzbeks, and the people of Lahij and various regions of Azerbaijan, including Shirvan.

Decorating a tree branch is part of a belief in a World Tree. One of the elements of this belief is the apple. Even in regions where branches are not decorated, an apple is nevertheless a symbol at weddings. Azerbaijani folktales often feature rejuvenation after eating a magic apple, or the birth of a child after eating an apple. At weddings, therefore, the apple is a symbol of life and birth. In the Nakhchivan region of Azerbaijan the bridegroom throws an apple to the bride, while in Shaki-Zaqatala a bride conveys her consent to marriage through an apple: an apple is put on a plate and sent to the future bride. She cuts it in two, eats one half and sends the other back to the bridegroom as a sign of her consent. But if the girl sends back the whole apple, it means that she does not give her consent to the marriage. This is especially typical of the Udis. Another apple tradition, widespread among the Ingiloy, is shooting at an apple. The Ingiloy put an apple on the top of a tree near the yard gate. According to the tradition, a man from the family of the bridegroom should shoot at the apple, after which the groom's family is allowed to enter the yard of the bride. This tradition most probably indicates the magic power of the apple.

Other marriage rituals are designed to protect the newly weds from disaster and the evil eye. The burning of rue to ward off the evil eye is the most widespread of these rituals. Other folk rituals

to give protection from the evil eye, popular amongst the minority peoples of Azerbaijan, can also be found in the epic *Book of Dada Qorqud*. For example, the young men of the village tie the skull of an animal to the top of a tree. According to tradition, evil spirits try to obstruct the marriage of the young man by using a dragon. The animal skull symbolizes the dragon and is called *ajdaha* (dragon). The young men shoot at the 'dragon' in turn. The young man who shoots down the skull or destroys it with a shot is considered the winner.

Interestingly, in February 1951, the great poet Samad Vurghun attended a wedding in the village of Nij in Qabala District. He shot at the skull on top of a tree and destroyed it in a single shot. The poet compared this moment in the wedding to the arrow shooting ritual at the wedding of Bamsi Beyrak in the *Book of Dada Qorkud*. He thanked the Udis for preserving the ancient traditions. The similarity between shooting at the skull and shooting at the dragon in the tale of Bamsi Beyrak shows the common values of the Udis and the Azerbaijanis.

These seasonal rituals and rites of passage are essential indicators of the tolerance and multiculturalism of Azerbaijan.

4.6.3. Fine Art

The contemporary art of Azerbaijan is built on centuries of tradition, which encompass miniature painting, rock engraving in Qobustan, petroglyphs in Gamiqaya, and *balbal,* ancient stone monuments of the Turks. Azerbaijan's art has also benefited from the achievements of classical Russian and Western European art, and experienced modernism and post-modernism. The contemporary art of Azerbaijan combines the social and cultural

features of folklore and advanced professional style into a single whole.

The traditions of multiculturalism in the fine art of Azerbaijan have ancient roots. Because of its geographical position Azerbaijan has always been at the intersection of various artistic traditions, styles and aesthetics. The development of miniature painting in Azerbaijan in the Middle Ages is a good example of this. In the early stages, Uighur artists and the Baghdad school of miniatures exposed miniature painting in Azerbaijan to the Arab-Mesopotamian style. The late 15th and early 16th centuries are considered the classical stage in the development of the miniature art of Azerbaijan. During this period local miniature schools emerged and developed in Herat, Qazvin and Isfahan. Common features of plot and style were observed in the art of book miniatures. After the occupation of Herat by the Uzbek ruler Shaybani khan almost all the miniature artists there, including Kamaladdin Behzad, moved to Bukhara. Therefore, Behzad's work had an equal influence on the cultural heritage of both the Azerbaijani and Uzbek people. Later Herat was included in the Safavid Empire and a new school of miniatures was founded in Tabriz by the prominent Azerbaijani artist Sultan Mahammad. Thus, the miniature school of Tabriz influenced the miniature art of the entire Middle East. This influence can be seen in the Indian school of miniatures during the reign of the Mughals as well.

Realist, or figurative, art emerged in Azerbaijan in the mid-19th century and continued into the 20th century. Prominent Realist painters included Mirza Qadim Irevani, Mir-Mohsun Navvab and Ali bay Huseynzada. Ali bay Huseynzada (1865-1940) laid the foundations of art printing, theatre design and fine art studies in Azerbaijan. He also played an important role in shaping the national ideology of independent Azerbaijan, defining the

symbolism of the colours of the national flag of independent Azerbaijan. Huseynzada had a brilliant mind and was a popular Turkologist, writer and public figure. His paintings display a visual synthesis of European style and traditional cultural thinking; for example, his portrait of the Sheikh ul-Islam of the Caucasus, Ahmad Salyani (1900), and his painting of Bibi-Heybat Mosque near Baku (1907).

A prominent artist of the second half of the 20th century Mikayil Abdullayev (1921-2000) made an outstanding contribution to multiculturalism in Azerbaijani art. In 1956 he paid his first visit to Italy to attend the 28th International Biennale in Venice. During that trip he also visited Rome, Florence and Milan. Inspired by the trip, he created a series of gouache paintings entitled *Through the Eyes of a Bakuvian*. The series includes *In the Venetian Sun, The Spanish Quarter* (in Venice), *Rome. Father* and *Florence. Mother*. As N. Habibov writes, *'In his Florence paintings, Abdullayev depicts this noisy city with plenty of phaetons, monks driving fashionable fast cars, watermelon sellers and sad funeral ceremonies, "just like in old Baku" as Mikayil Abdullayev himself said.'*

Mikayil Abdullayev also painted series of Indian, Hungarian and Polish paintings. He was fortunate to travel widely. In 1957, he made a three-month trip to India, visiting Delhi, Calcutta, Jaipur and Agra. The trip made such an impression on him that he spent four years working on his Indian series. The series includes the paintings *A Student Girl from Calcutta, Bengali Girls, Nipa with her Brothers, Mother Feeding her Baby, Jaipuri Women* and *Rajastani Women* and many others based on over one hundred studies. All of them are full of the Indian atmosphere, colours and national character. To great decorative effect, he painted exquisite women's saris, typical to India.

Mikayil Abdullayev also visited several Hungarian cities, where he met artists and writers and went to museums and theatres. His Hungarian series of paintings includes striking portraits *Sculptor Zsigmond Kisfaludi Strobl*, *Ilona* and *Actress Stefani Moldovan* on the one hand, and multiple landscapes and genre scenes on the other hand – *Morning on the Danube, View from Gellert Mountain, Pier at Lake Balaton, In Koshut Street, In an Artist's Family* and *In a Danube Café*.

Almost all the well-known artists of the second half of the 20th century painted several series of paintings of foreign countries. The prominent Azerbaijani artists Boyukagha Mirzazada, Salam Salamzada, Togrul Narimanbayov and Tahir Salahov created memorable work in this regard.

Boyukagha Mirzazada (1921-2007) is known in Azerbaijani art for his skilful portraits, but he also painted fine urban scenes. His Czechoslovak series of paintings focused on Prague with its Gothic architecture, church spires, streets and squares. The works in this series include *Prague, Prague Street, A View of Prague, Prague Landscape, On the Banks of the Vltava* and *Charles Bridge*, all of which were completed by 1959.

Salam Salamzada (1908-97) was one of the first painters to introduce Azerbaijani art-lovers to the Arab world. He was honoured to receive the International Nasser Award. His series of paintings *Through the Arab Countries* was exhibited in Baku, Moscow, Saint Petersburg, Tbilisi, Dushanbe and Tripoli. Salam Salamzada painted the series following trips to Egypt, Iraq, Syria and Lebanon in 1960-61. These paintings include the depiction of architectural monuments, such as *The Temple of Princess Hatshepsut* (1967) and *Rashidiya Street, Baghdad* (1961); industrial views such as *Construction of the Aswan Dam* (1967) and *Soviet Experts in Feth* (1969), and genre compositions such as *Banana*

Seller, On the Road and *Arab Children* (all created in 1961). The series also features important portraits of Arab artists and writers, such as poet Muhammad al-Jawahiri (1961), sculptor Gamal el-Sigini (1969) and writer Abd al-Rahman al-Khamisi.

The life and work of Tahir Salahov (born 1928) is bound up with many important aspects of multiculturalism in Azerbaijani fine art. He has always been open to foreign cultures and is well travelled. His first trips to France and Italy made a particularly strong impression on him. Tahir Salahov founded what is known as the strict style, and did not lose his self-confidence when he painted the Italian and French landscapes. *'These landscapes are strict and serious: the architectural forms are large scale, not detailed, and there are many carefully chosen greys and browns.'*

Tahir Salahov worked for a long time in the USSR Union of Artists and Academy of Art and did a great deal to introduce the Soviet audience to the works of famous artists such as Picasso, Bacon, Tamayo, Uecker, Tinguely, Manzu, Moore, Giacometti, Rosenquist, Rauschenberg, Morandi and Dali. As an art critic said, *'Tahir Salahov is a well-known figure in world culture.'* His life and work are bound up with deep multicultural processes in the fine art of Azerbaijan. *'Salahov mastered the manner and stylistic thinking of European painting and quickly became a major artist, but he is a deeply Azerbaijani artist and this forms the basis of his artistic language.'* In summer, he always visits his studio in the village of Nardaran, on the shores of the Caspian Sea on the Absheron peninsula.

Salahov's boundless creative energy has led him to paint new series of foreign paintings since Azerbaijan regained its independence. He created the series *Across China* (1994) and *Across Spain* (2005) and painted portraits of the actor Maximilian Schell and artist Robert Rauschenberg, and a triptych *Meeting*

Rauschenberg. What's most interesting is that the artist returned to the Italian theme. He focused on a place with a 300-year-old history – the Café Greco in Rome, frequented down the years by poets and artists. *Rome. Café Greco* (1986, 2002) is the title of Salahov's sketch and painting created ten years apart. The Azerbaijani artist left his signature on the picture by painting his own reflection in the café's mirror.

The series of foreign paintings by Azerbaijani artists convey not only a sense of the landscapes, cityscapes, people and life in these countries, but also show the Azerbaijani artists' great interest in the basic values of European, Asian and African cultures. On the one hand, the paintings reflect the values of foreign cultures through complex symbolic images, and on the other they depict the people who hold these values.

The first trend is typical of the work of Toghrul Narimanbayov (1930-2013). The artist, who visited India and revived oriental mythology, created a monumental image – a giant spiral of development – in his work. The tree-globe and the first waters of the universe are reflected in his mural *Folk Tales* (1975-78) at the Puppet Theatre and in his stage sets for Fikrat Amirov's ballets *The Arabian Nights* (1980) and *The Epic of Nasimi* (1973).

The second trend can be seen in Asaf Jafarov's (1927-2000) Italian series of paintings. These oil paintings include *Bridge in Rome, Assisi, Church Clergy* and *The Church of Santa Maria della Croce* (all created in 1972). The first three canvases depict Roman Catholics against the background of various city scenes, while the final picture is of a Catholic church. In terms of compositional structure, *Bridge in Rome* is of particular interest. The silhouettes of three Catholic nuns are walking directly towards the viewer down the centre of the bridge. This picture conveys high spirits and optimism.

Society's interest in Italian culture has increased in independent Azerbaijan, not fallen away. Portraiture is of particular interest in this regard. Sakit Mammadov (born in 1958) preserves the classical traditions of the portrait genre, having mastered the best of both the European and Russian schools in developing his own unique style. His sense of light is bound up in Azerbaijani art traditions. He is a successful painter of landscapes, still lifes and genre work, but he is known most of all for his portraits. He has painted portraits of Pope John Paul II (2004) and the actress Monica Bellucci. These portraits have a deep psychology, sophisticated sense of nature and great atmosphere.

The holding of exhibitions to show the work of foreign artists in Azerbaijan and Azerbaijani artists abroad is another form of expression of multiculturalism in art. In 1950-70, Baku hosted exhibitions of Chinese, Syrian, Mexican, Puerto Rican, Sri Lankan, Indian, Iraqi, Japanese, Mongolian, Norwegian and French art. At the same time, the work of Azerbaijani painters was exhibited in Bulgaria, Czechoslovakia, Hungary, Egypt, Mongolia, Poland, Norway, Italy, France, Denmark, Austria, Spain and Cuba.

Since independence Azerbaijani artists have continued to develop the foreign theme in their work. This includes a French series by Khalida Safarova, an Egyptian series by Mir Nadir Zeynalov, a Turkish series by Ismayil Mammadov, a Mongolian series by Jahid Jamal and Indian series by Chingiz Farzaliyev and Ashraf Heybatov. Altay Sadiqzada's (born 1951) paintings of French and British scenes deserve a special mention. The British capital has caught the artist's eye, which can be seen in his pictures *A London View*, *London* and *Churchill's Statue*. When it comes to France, Altay Sadiqzada enjoys depicting places of leisure – Nice and the Côte d'Azur (French Rivera).

It is possible to visualize 70 years of the development of Azerbaijani art within the framework of Soviet artistic culture in the

example of three consecutive generations of painters. Elements of modernism entered the language of Azerbaijani art in the 1960s, while modernism had become the norm by 1985 and remained so until 1993. Mirjavad Mirjavadov and Rafiq Babayev are considered exponents of modernism among the older generation of painters, while Fazil Najafov and others are modernist sculptors. Two poles in the artistic language, namely, traditionalism based on the values of national culture, and postmodernism, based obviously on Western values, emerged later.

Malik Aghamalov (born 1962) is one of the main exponents of postmodernism. A graduate of Tahir Salahov's studio at the Surikov Moscow State Academic Art Institute, Malik Aghamalov has a perfect sense of composition and colour and a rich ability to depict images and shapes. His mature period is characterized by extensive postmodernist features, such as the use of series and abundant quotations. But the most distinctive feature of his work is the artist toying with the viewer, or perhaps with himself, through his representational system. Aghamalov's canvases feature everything in life: genesis, the primary shapes, their growth and interaction, spiritual and material food, erotica and piety before the sounds of the heavens. His work is grouped thematically; for example, *Angels, Still Lifes, Games* and so on. But this is all part of a postmodernist game, as is the subject of classical painting itself. To this end, the artist uses the effect of 'spoiled' paintings, when 'spots' and 'flaws' are deliberately added to brilliant images. Some of them appear to bear a grid of crease marks, as if magazine reproductions of old masters had been carefully folded several times and then just as carefully unfolded and smoothed out.

In the years of independence the subjects and genres of the plastic arts have changed. As monumental sculpture is an art form that requires great financial expenditure, the creation of large

sculptures stopped during the transition period. But in the 2000s monumental sculpture began to revive. As befits a sovereign state, public consciousness began to see Azerbaijan as part of world culture. This led on the one hand to public demand for statues of foreign historical and cultural figures to be erected in Azerbaijan, and on the other hand for statues of prominent Azerbaijanis to be erected abroad. Statues of Navai, Pushkin, Taras Shevchenko, Mozart and Nikola Tesla were erected in Baku and a statue of Thor Heyerdahl was put up in Shaki. Local culture and history were represented by statues of poet Khaqani Shirvani (2000), painter Azim Azimzada (2002), football referee Tofiq Bahramov (2004), and composers Qara Qarayev (2014) and Fikrat Amirov (2011). A statue of the epic hero Koroghlu, on horseback, (2014) by sculptor Tokay Mammadov was erected in Baku. The Dada Qorqud Park, designed by Gorush Babayev, opened in the centre of the city. (Dada Qorqud is the narrator of the Oghuz epic *Book of Dada Qorqud*.)

The exquisite works of the sculptor Fuad Salayev (born 1943) adorn the streets of Baku, including his piece *Wayfarer* in front of the Museum Centre, which has a deep philosophical meaning.

Academician Omar Eldarov (born 1927), a living legend of Azerbaijani sculpture, combines two periods in his work. His sculptures are so capacious and diverse that it is impossible to take them in at a glance. Omar Eldarov is still working in almost all types and genres of sculpture. He is a skilful professional in monumental sculpture, portraiture, busts, bas-reliefs and gravestones. In the last 25 years he has created monuments for the graves of playwright Huseyn Javid, Academician Zarifa Aliyeva, singer and composer Muslum Magomayev, Academician Hasan Aliyev, Academician Ziya Bunyadov, orientalist Aida Imanguliyeva, writer Shikhali Qurbanov, singer Rashid Behbudov, composer Tofiq Quliyev and others. In his varied work, the great master creates forms closely

related to their urban environment. Omar Eldarov has recently worked on sculptures to be erected abroad; for example, a bas-relief of Uzeyir Hajibayli in Vienna (2005), a bust of Nizami Ganjavi in Cheboksary (2004) and a statue of Ihsan Dogramaci in Ankara (2003). The monument to the founder of the modern Turkish state, Mustafa Kemal Ataturk in front of the Turkish embassy in Baku is of particular significance. The sculptor's work combines two periods in his profession – the 20th and 21st centuries. He has created a bronze monument, entitled *20th Century*, which describes a human silhouette broken in two; this composition represents the dramatic collisions of two centuries was created in 2000, i.e. at the intersection of the two periods, adding to its metaphorical significance.

New popular names have emerged in the field of sculpture. For instance, Natiq Aliyev (born 1958) developed his career rapidly after graduating from the Vera Mukhina Higher School of Art and Design in Leningrad. His monument to the Azerbaijani poet Aliagha Vahid is especially interesting (1990). His talent is revealed further in the monuments created in the 2000s to Mozart (2011), Romanian composer George Enescu (2006), architect Zivarbay Ahmadbayov in Baku (2011), and to the Serbian writer Milorad Pavic in Belgrade. The latest thematic trends in contemporary sculpture are concentrated in Natiq Aliyev's work and reflected in his new artistic language. His innovative solutions can be seen in his statues of the national leader of Azerbaijan Heydar Aliyev erected in Kiev (2004), Tbilisi (2007), Astrakhan (2010) and Belgrade (2011). The ability to embody a theme in different compositions and to penetrate the depth of the inner world of the image are central to Aliyev's work.

This feature can be seen in Natiq Aliyev's monuments to the genocide of Azerbaijanis, i.e. to the mass murder of civilians

in Khojaly in February 1992. He has created memorials to the Khojaly victims in Mexico (2012), Sarajevo, capital of Bosnia and Herzegovina (2012), and Ankara (2014). His contribution to the development of sculpture has been highly appreciated: he was honoured with the title of People's Artist of Azerbaijan in 2005, and became an honorary member of the Russian Academy of Arts.

A major multicultural event of recent years is the foundation of the YARAT contemporary art space by a talented young artist, Aida Mahmudova (born 1982), who studied in London. YARAT is dedicated to nurturing an understanding of contemporary art and creating a hub for artistic practice, research and thinking in Azerbaijan and abroad. During the five years of its existence YARAT has brought together some 130 artists in over 120 cultural and artistic projects. Its members create work in all the visual arts, such as painting, graphics, sculpture, design, photography, video art and installation, and today YARAT defines the Azerbaijani art of the 21st century. It is appropriate that one YARAT exhibition should have been entitled *Merging Bridges*. It featured both local and acclaimed foreign artists including Sarah Lucas, Keith Coventry, James Turrell, Idris Khan and Olympia Scarry. The exhibition was co-curated by Aida Mahmudova, founder and director of YARAT and London-based curator Adam Waymouth. The main goal of *Merging Bridges* was to develop cultural dialogue in the modern world.

In conclusion, it should be noted that multiculturalism in Azerbaijani fine art takes different forms. Its deepest and most complex manifestation is the change of the artistic language under the influence of foreign art. In more than a century this has happened three times in Azerbaijani fine art: at the intersection of the 19th and 20th centuries; in the 1920s and 30s; and in the early years of independence. The thematic works of art of Azerbaijani artists dedicated to numerous countries can be appreciated as a remarkable and diverse manifestation of multiculturalism. A vital,

integral part of multiculturalism in fine art is the organization of exhibitions, which introduces a local audience to world art, and a foreign audience to the work of Azerbaijani artists. Another feature of multiculturalism concerns the stages in the development of sculpture: monuments are erected to foreign historical and cultural figures of note in Azerbaijan, while monuments to prominent Azerbaijanis are erected abroad.

4.6.4. Architecture

Dialogue among different cultures and religions is becoming very topical. The early 21st century was marked by economic, ecological and demographic problems, intensifying international and inter-religious conflicts, separatism and an increase in terrorism.

The efforts of the world community and the majority of international organizations have been directed at tackling this trend, at creating an environment for the coexistence of different cultures in peace and security. From this point of view, the experience of states where the traditions of religious and ethnic tolerance promote inter-ethnic relations and the development of all cultures is of great value in the contemporary world.

One such country is Azerbaijan, where favourable conditions have been created for ethnic and religious minorities to live together in peace since ancient times.

Located at the intersection of European and Asian, Eastern and Western civilizations, Azerbaijan has historically been a place of coexistence and interaction of different cultures. The caravan roads passing through the country from east to west and north to south have divided it into two parts. Multiple attacks on the country and waves of migration have left their mark in its fertile lands with rich natural resources, and brought a variety ethnic groups and

religions to the country. All these factors have shaped the traditions of religious and ethnic tolerance.

The inhabitants of ancient Azerbaijan worshipped the forces of nature, the most common of which was fire. At the beginning of the first millennium CE, the first followers of Christianity began to visit these lands to spread their beliefs. In the 4th century Christianity became the official religion of Caucasian Albania, the main state at that time in what is now Azerbaijan. Alongside Christianity Zoroastrianism was also dominant in the southern and eastern parts of the country. Although the Sassanid rulers attempted to spread Zoroastrianism in the Albanian territories, this policy failed. Prior to the Arab invasions and Islamization, the remnants of ancient local beliefs and idolatry could be found alongside Christianity and Zoroastrianism in Azerbaijan.

The advent of Islam in the country did not shatter the traditions of tolerance established here. Guided by the postulates of the Koran that *'there is no compulsion in religion'*, Azerbaijan's Muslim rulers did not force the Christians and Jews, who were already monotheists, to adopt Islam. As numerous historical sources claim, in the Middle Ages, religious tolerance prevailed in the urban areas of Azerbaijan, which could be observed in the presence of churches as well as mosques. Shared fates played a crucial role in the formation of close relations among the various ethnic and religious groups living in the country. Down the centuries invaders turned Azerbaijan into a bloody battlefield, while its population was ruled by neighbouring states many times. Shared troubles and struggles against them always brought the different ethnic groups together, developing feelings of tolerance among them.

In the 20th century Azerbaijan, particularly its capital Baku, was an example of internationalism. The end of the 20th century, when the collapse of the Soviet Union led to interethnic conflicts in many parts of the country, posed a serious test for the traditions

of tolerance. The Armenian separatist movement in Nagorno-Karabakh turned into a war between Armenia and Azerbaijan, which resulted in the occupation of 20 per cent of the territory of Azerbaijan. However, the Armenian aggression and separatism, which resulted in thousands of victims and displaced a million Azerbaijanis within their own country, could not change the traditional ideological principles of Azerbaijani society. In independent Azerbaijan religious and ethnic tolerance has become an integral part of state policy.

The centuries-long traditions of religious and ethnic tolerance in Azerbaijan can be seen in its architecture, particularly in the architecture of religious buildings, which is proof of cultural diversity. Some brief information about the numerous buildings of the different religions to have survived to the present day provides an excellent illustration of this.

Islamic places of worship constitute the majority of religious heritage monuments. The first mosques in Azerbaijan were built in the 7th century and include Derbent, Shamakhi and Agsu mosques. Interestingly, many researchers think that the design of these mosques was based on the basilica-type church buildings of Christian architecture. In the Middle Ages, Islamic architecture reached its peak of development. Dozens of mosques and madrasahs were built in the cities of Azerbaijan, while *khanegah* complexes of religious and lay buildings were common on the caravan routes. In the Middle Ages, every district within a town or village had its own mosque.

Mosques are the finest, most richly decorated examples of architecture in the medieval cities. Islamic shrines and mausoleums were also widespread. Magnificent examples have been preserved in Nakhchivan, Ardabil, Tabriz and Baku. The specific features of the various architectural schools of Azerbaijan, such as Shirvan-

Absheron, Tabriz-Nakhchivan and Aran, are evident in the architecture of medieval places of worship and memorials.

It is interesting that the distinctive features of Azerbaijani architecture can be seen against the background of renewed cultural ties with the bordering countries. Although some construction and decorative techniques were used, they were transformed creatively in line with local cultural and defensive traditions and absorbed into architectural practice.

Many medieval Christian buildings have been preserved in Azerbaijan alongside the Islamic architectural monuments. Christianity in Azerbaijan goes back to the early centuries of the first millennium. According to legend, the first Caucasian church was founded in the first century in the village of Kish near Shaki. Kish church was restored in 2001-03 and now houses the Historical Museum of Caucasian Albania. In the 6th and 7th centuries Christianity was the religion of Caucasian Albania. Even after the occupation of the country by Arab forces and the conversion of the majority of the population to Islam, Christianity continued to have many adherents. The Albanian Christian principalities were strengthened in the places where religious buildings were erected in the Middle Ages. On the basis of a decree of the Russian Tsar Nicolas I, dated 11 March 1836, the Russian Senate passed regulations on 10 April that year, transferring the Shirvan and Karabakh eparchies of the Albanian Apostolic Church to the administration of the Armenian Gregorian Church.

Christian architectural monuments are often found in the mountain areas and foothills of Azerbaijan. The early medieval places of worship are basilicas with one or three naves, or round or cruciform churches. The Qum and Aghoghlanchay basilicas and the round Lakit and Mamrukh churches are interesting examples of this.

In the Middle Ages large monasteries, including one or more churches, monastic cells, accommodation and agricultural buildings, were built in the Albanian principalities. The best known is the Ganjasar complex built by Albanian Prince Hasan Jalal, and the Khudavang complex built by Albanian Prince Bahram and his wife Arzu Khatun.

There is an unbreakable link between the Islamic and Christian architectures of Azerbaijan. The architecture of the early Islamic era was based on the architecture of preceding periods, mastering and developing further the planning, design and construction techniques. Both Muslim and Christian architecture in the Middle Ages developed on the basis of similar principles, such as strengthening the vertical proportions and enhancing the role of decor. Surviving monuments have the same architectural forms and types. For example, square rooms, four freestanding pillars and cruciform structures with domes were used in the architecture of both Muslim and Christian religious buildings.

The Christian architecture of the Caucasian Albanian era is an important part of the medieval architecture of Azerbaijan. Hundreds of monuments of Caucasian Albania have been preserved in Azerbaijan and are now included in the country's official heritage and protected by law. Unfortunately, most of them are in the areas of Azerbaijan occupied by the Armenians. Illegal repairs are being made to most of them to change their appearance and falsify their history.

Azerbaijan was also home to followers of the Zoroastrian religion. In the pre-Islamic era fire-worshippers' temples were built throughout the territory of Azerbaijan. After the occupation of the country by the troops of the Arab Caliphate, most of the temples were destroyed.

An attractive fire temple of the Zoroastrian religion has been preserved in the settlement of Surakhani near Baku. It is in the

shape of a square surrounded by low, single-storey cells. In 1713 various buildings were constructed around the temple; the fire-temple is thought to have existed continually since its original construction. Despite reconstruction work in the 19th century, it has preserved its original form. The temple, or to be more exact, the place of fire worship, is square with four columns in the corners and a dome covering the central part; all four sides are traditionally open. The buildings surrounding the temple were built for the servants of the temple and pilgrims who came and stayed for many years to worship the permanent fire from the oil and gas-rich soil of the Absheron Peninsula.

Thus, in the Middle Ages very magnificent religious architectural monuments were built in the country. The dominant religion in Azerbaijan was Islam, but the temples of other religions were also built in different regions of the country. This is evidence of the cultural diversity, religious and ethnic tolerance of the nation. The religious architecture of different religions developed in a single political and economic space in tandem with the flourishing or decline of the country as a whole. For example, in the 11th to 13th centuries, both the Islamic and Christian architecture of Azerbaijan flourished.

Religious architecture became even more varied in appearance after the occupation of the northern territories of Azerbaijan by the Russian Empire. The migration policy of the tsarist government, as well as the rapid development of oil and other industries in Azerbaijan, led to the settlement of new ethnic groups in Azerbaijan. The majority of these ethnic groups were Russian immigrants. Alongside them were European settlers too, including Germans and Poles. The tolerance of the Azerbaijani people and the economic development in the country created favourable conditions for the formation of numerous ethnic communities

and gave them an opportunity to preserve their own culture and religion.

In the second half of the 19th and early 20th centuries, many churches and temples of different confessions were built in multi-ethnic Azerbaijan. The cultural and religious diversity and tolerance of Azerbaijan are more clearly visible in the architectural monuments of Baku and other big towns. The tsarist government financed the construction of many Orthodox churches to spread Christianity in the south Caucasus. At the same time, it did not prevent the construction of mosques for fear of displeasing the Muslim majority. The mosques of this period in the Shaki-Zaqatala region are particularly interesting. They are laid out as basilicas and surrounded outside by arched walkways. In Baku and other cities mosques with large cupolas were built, preserving the centuries-old traditions of religious architecture.

The Taza Pir Mosque, built in 1905 to a design by civil engineer Zivarbay Ahmadbayov, began a new stage in the development of religious buildings in Absheron. It is a square building with a small prayer hall covered with a cupola resting on a low cylindrical drum. The mosque could be clearly seen from many parts of the city, owing to its successful position on a low hill surrounded by low-rise buildings.

In the 19th and early 20th centuries, the construction of Orthodox churches began in the territories of the Georgianized Albanian population, i.e. in the districts of Zaqatala, Qakh and Oghuz. In 1888 the foundation of the Alexander Nevsky Orthodox Church was laid in Baku. Tsar Alexander and his family took part in the ceremony. As the construction budget was exhausted, the residents of Baku began to collect money to complete the building. Seventy-five per cent of that sum was raised by Muslims. The Alexander

Nevsky Church was the grandest and most central of the churches in Baku. It was blown up by the communist state in 1936.

In 1896 the cathedral Church of the Holy Virgin Mary was built in Baku. In 1937, when it was the only Christian church in Baku and Absheron, it was closed and used as barracks. After the restoration of independence in Azerbaijan the church was renovated in 1999-2001 and has been open to the faithful ever since.

The oldest surviving church in Baku, the Michael the Archangel Church, was built in the mid-19th century. It was closed during Stalin's repressions and reopened its doors to worshippers in 1946 and has been functioning ever since.

The Cathedral of the Holy Myrrh Bearers was closed in 1920 after the establishment of Soviet power. It was given to the Russian Orthodox Church in 1991. It had been built in the military church style as the church of the Salyan regimental barracks in 1909. In 2001 after renovation funded by Azerbaijani philanthropist Aydin Qurbanov it was given the status of a cathedral church.

Members of the Evangelical Lutheran Church appeared in Baku in the second half of the 19th century, when the oil boom attracted German industrialists. In 1870 they created their own community, and as a result of their efforts in 1889 a Lutheran church was built. It decorates one of the central streets of the city and is now a chamber and organ music concert hall. Wholly built in the German Gothic style, the church soars upwards with plasticity and dynamism its distinctive features. The skilfully designed entrance to the building is of great interest. German Lutheran churches were also built in Helenendorf (Göygöl), Annenfeld (Shamkir) and Ganja.

In 1912 civil engineer Jozef Ploszko designed a Roman Catholic church for his many Polish compatriots in Azerbaijan, but this church too was demolished during the Stalin era. The foundation of the new Church of the Virgin Mary's Immaculate Conception was

laid after the visit of Pope John II to Azerbaijan. The building has a dynamic composition and faces one of the city's main highways.

Judaism is another religion in Azerbaijan especially widespread in the areas inhabited by the Mountain Jews. Their migration dates back to the 1st century BCE, according to the historian Moisey Kalankatuklu. According to other sources, they migrated to Azerbaijan during the rule of the Sassanids. Despite their centuries-old close relations with the indigenous population, the Mountain Jews have preserved their religion and traditions. A synagogue was built in Baku at the beginning of the 21st century to meet the needs of the Mountain and European Jews. It has two floors below ground and six above ground. Its monolithic structure has magnificent, shaded windows. It combines the features of the religious atmosphere and architecture of Absheron.

Azerbaijan is an example of a modern state that ensures the rights of Muslims. They form the majority of the population of the country. It also respects all the religious and ethnic groups within the population and ensures their rights too. The state cares about cultural and religious traditions, including the construction and restoration of places of worship.

This review of religious architecture in Azerbaijan over a long period of history shows how rich and diverse it is. This diversity is typical not only of religious architecture, but also of residential architecture, which reflects the cultural traditions and features of the peoples and ethnic groups living in the country. While Islamic culture and architecture predominate in Azerbaijan, each nation and religious group have always had the opportunity to create their own architecture. Some beautiful examples of architecture are part of the country's rich and diverse heritage.

Multiculturalism can be seen in Azerbaijani architecture in the combination of elements from different cultures and in the adaptation of the architecture of different ethnic groups and religions. From the mid-19th century the changing situation in

Azerbaijan changed its construction practice. The oil boom and economic development attracted many Russian and European architects to the country. With their arrival new European architectural styles appeared in Azerbaijan. Traditional local and European trends in architecture developed in parallel at first. Later, European architecture strengthened its position in Azerbaijan. Enriched with the national styles and architectural forms of Azerbaijan, it created a distinctive oriental architectural style, which laid the basis for development of the national-romantic trend in architecture. The architects working in the European style tried to reflect the features of local architecture and made professional use of local building materials. Traditional Azerbaijani ornamentation gave the buildings a special twist. The combination of European style and local Azerbaijani architectural traditions laid the foundations of Baku's unique architecture in the late 19th and early 20th centuries. Fine buildings combine the design, composition and ornamentation of different construction cultures and are a bright illustration of multiculturalism in architecture.

The multiculturalism of Azerbaijani society takes care of the magnificent, unique architectural heritage of the different cultures that have lived and are living there.

4.6.5. Monumental Art

The historical and geographical location of Azerbaijan has determined its tolerance, its attempts to enrich its culture through the culture of other nations and its desire to understand the achievements of other peoples while retaining its originality and its aspiration to join world culture. These are the main qualities and characteristics of the development of the culture of Azerbaijan. Azerbaijan is located at the intersection of east and west, north and south, where Islamic and Christian cultures merge. It has

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successfully undertaken its historical mission as a bridge between these worlds.

Since ancient times – the Neolithic era – there have been pictures of boats with many oarsmen on the rocks in Qobustan. These galleys could not have belonged to the inhabitants of Qobustan. The images reflect the boats the local people saw on the Caspian Sea. Since the times of Homer, or perhaps much earlier, the Greeks tried to cross from the Black Sea to the Caspian in galleys rowed by many men. In those times the Caspian Sea was larger and there was a waterway connecting it with the Black Sea. According to Homer, the Greeks sailed these seas in search of the golden fleece.

The Caspian Sea had links with the Aral Sea to the east in Central Asia. There were many towns with high-level cultures and architecture on the ancient coast of the Caspian Sea. Traces of these cities can be seen from the air. Perhaps the Stone Age inhabitants of Qobustan saw the ancient Greeks in their galleys and carved their drawings on the rocks. This is the earliest evidence of the rapprochement of the cultures of different peoples in the territory of Azerbaijan.

Azerbaijan was a centre of Zoroastrianism and a country with a high level of architecture and construction before the spread of Islam; the Maiden Tower is evidence of this. Early Christian churches remain in the territory of Azerbaijan; for example, the church in the village of Kish. There were many similar churches in Azerbaijan in the era of Caucasian Albania.

Located on the central part of the ancient Silk Road, Azerbaijan was inevitably influenced by the creativity behind the goods transported from east to west, north to south and back.

Azerbaijan, considered the land of fire since ancient times, became a Klondike or a world centre of oil production in the 19th

century, attracting the attention of the economic and industrial forces of the world. The Nobels, Rothschilds, and others came to Azerbaijan, influencing the course of the country's history. However, national business circles always held the leading position in the oil industry. Throughout history the Azerbaijani people have been inclined towards business and have been responsible for the majority of production.

Azerbaijan produced 90 per cent of the world's oil during its oil boom. Despite the fact that big major European entrepreneurs worked in Baku, national businessmen possessed the main share of oil production. The oil barons grew rich and invested money in construction. They would commission houses to be built in different styles from classical, through Gothic to the modern style of that period. The period was known as 'the Roofless Baku Renaissance', as the majority of buildings had flat roofs covered in pitch.

Architects from different countries began to move to Azerbaijan and a building boom began, with buildings being constructed in the European architectural style.

Architects of different nationalities worked in Baku, but it was Polish architects that made the most significant contribution to the construction of the city. The Ismailliya Palace (now the Presidium of the Academy of Sciences) was built in the Venetian style by a Polish architect, Jozef Ploszko. Another Polish architect Jozef Goslawski also designed many buildings in Baku, the finest of which is the European-style city hall, the present-day mayor's office.

The buildings of Russian architect Bayev also deserve mention. He designed many buildings in Baku connected with transportation, and was responsible for almost all the railway stations in the country. The best and most striking example is the central railway station in Baku, formerly known as the Sabunchu Railway Station,

with a clock tower resembling a minaret and its crenelated roof. Bayev also designed a number of industrial buildings.

In subsequent years, avant-garde architects the Vesnin brothers worked in Soviet Baku and Shchusev designed the Intourist Hotel. After World War II, the architect Rudnev designed Government House. Azerbaijani architects designed many buildings during this period too. The buildings of Dadashov and Useynov were particularly striking. Mikayil Useynov designed several buildings that set the city's main style until the independence of Azerbaijan.

The intelligentsia of Azerbaijan and its creative forces have always tried to interact with other cultures. Mirza Shafi Vazeh, Mirza Fatali Akhundov, Huseyn Javid and others contributed to the development of culture through their work.

Foreign sculptors, including Erzia, Sinayski, Sabsai and Tripolskaya, also worked in Baku. Local sculptors, including Fuad Abdurrahmanov, Jalal Qaryaghdi, Huseyn Ahmadov and Zivar Mammadova, took the leading role in national architecture.

The fine art of Azerbaijan acquired features of world and European styles, but preserved its national identity too. The work of Bahruz Kangarli and Azim Azimzada and, later, of a whole generation of prominent Azerbaijani artists are brilliant examples of this. The development of modern architecture and construction in Baku and other towns and cities of the country is further confirmation of this combination of the national and international. These are the qualities that have helped the capital and the whole country develop so rapidly and attract the attention of the whole world community. The energetic and businesslike character of the Azerbaijani people ensures their future development.

Baku and Azerbaijan, as a whole, are developing rapidly without losing their originality because of their multiculturalism. *Mugham* in music, carpet weaving in applied arts and ornamentation in

architecture are national achievements acquired over centuries. National Azerbaijani views on beauty in new forms of art merge with the views of world culture.

4.6.6. Theatre

Since ancient times many nations have lived together in Azerbaijan. Azerbaijani culture can be said to arise from the dialogue of these nations or to be the culture of dialogue. Azerbaijan lies on the Silk Road, at the intersection of west and east, where Asia and Europe meet. Its location has attuned Azerbaijan to dialogue.

Azerbaijani culture is a priori multicultural, because the cultural process has been built on dialogue down the centuries. Azerbaijan has always been a transmitter and a guarantor of the dialogue of numerous cultures, which enjoyed equal rights within its borders. It has created a unique system of culture, which relies on the active interaction of cultures and it is now sharing its experience with the world.

Azerbaijani *mugham*, carpets and cuisine are also expressions of multicultural dialogue, the result, one might say, of multicultural bartering and exchange. Achieving this exchange requires the skills to build and conduct dialogue. Azerbaijan is a place where various cultural currents have communicated independently with each other and created qualitatively new cultural manifestations. This factor enables the creation of a fruitful environment for dialogue and commerce. Constant contacts and relations among the nations and ethnic groups give birth to cultural phenomena in everyday life and oral folklore. Multiculturalism is like a river to which many tributaries flow from different lands, creating the shared culture of mankind.

Theatre is a space that never suffers from a lack of dialogue. Dialogue is so important on the stage that theatre can be said to be dialogue itself. From this point of view, the dramatic arts may be considered the closest to multiculturalism. From the second half of the 19th century till the present day a multicultural situation has been typical of Azerbaijani culture, particularly theatre. From the second half of the 19th century manifestations of European culture appeared in the Azerbaijani environment: newspapers, theatre, opera, and classical music put down roots in the soil of national culture and grew. It is natural that this should be interpreted as the result of active contact and dialogue of east and west.

It is this dialogue that led to the birth of the social institution of theatre in Azerbaijan and its development. At first sight theatre may seem to be far removed from multiculturalism, as each performance is just a local manifestation of a specific socio-political environment, in which specific socio-economic problems are addressed to a particular group. At the same time, theatre clarifies and interprets the ideas with the help of language; European-type theatre is the bearer of ideas. Ethnic, social, psychological and collective factors and language have always been dominant in the art of the theatre. It is true that since the second half of the 20th century producers around the world have suggested bringing actors of different nations onto one stage. People speaking different languages on the same stage would bring the idea of multiculturalism to the stage.

Multicultural factors have always been evident in the formation and development of the theatre in Azerbaijan. Since the formation of Azerbaijani theatre people of different nations have shared the same stage. Actors from the Caucasian peoples appeared with local actors on the Azerbaijani stage and spoke in Azerbaijani, because in

those times the Azerbaijani language was regarded as the 'French of the Caucasus'.

At the beginning of the 20th century Pamphylia Tanailidi, an ethnic Greek (her stage name was Surayya Zangazurlu), Marziya Davudova, a Turk from Astrakhan, Russian Yeva Olenskaya, Ulvi Rajab from Ajaria, Georgian Gamar khanum Topuria and people of other nations worked alongside Azerbaijanis in the theatre and this trend continued. One of the founders of professional Azerbaijani theatre was Alexandr Alexandrovich Tuganov, an ethnic Russian, who for a long time was the chief director of the National Theatre and Azerbaijan State Theatre of Young Spectators. He introduced theatre to Azerbaijani audiences and helped it to flourish. At different times Russian, Italian, and Jewish directors worked in various theatres of Azerbaijan. All this shows that people of different nations created a multicultural ensemble in Azerbaijani theatre.

In the early years actors of other nations worked with Azerbaijani companies. True, this is inferred from fragmentary information, rather than clearer evidence. For example, the theatre built by the millionaire Haji Zeynalabdin Taghiyev in 1883 was rented by Polonski, who headed the Russian theatre where the actors were Jewish. For the sake of objectivity it should be mentioned that in the early 20th century other national minorities living in Azerbaijani territory were not at the stage of beginning their own theatrical performances. Therefore, progressive people from these minorities joined the Azerbaijani companies of actors, where they were proud to speak Azerbaijani and even wrote plays in the language. Of course, the birth of such a cultural environment shows that the multicultural situation was very positive in Azerbaijan at the beginning of the 20th century.

Azerbaijani plays, particularly the national classics, rely greatly on multicultural principles. The manners and behaviour of people

of different nations (English, Italian, Jewish, Arab) can be found in Shakespeare's plays. This trend is evident in the work of Azerbaijani playwrights too, especially Mirza Fatali Akhundzada, Jafar Jabbarli and Huseyn Javid.

The multicultural background is a constant of modern Azerbaijani theatre too; today Lezghi, Georgian and Russian theatres have the status of state theatre in Azerbaijan and perform regularly. Although in the 1980s the Beserer Jewish theatre held a premiere of *The Little Prince,* the theatre could not survive the Jewish migration to Israel.

The truth should be acknowledged that none of the national theatres can survive by relying solely on the work of local playwrights. The theatres build their repertoires on the world classics and the work of contemporary playwrights. This is a very important condition for the theatre and is based entirely on the principle of multiculturalism, or more precisely, it puts this principle into its work.

In 1968, the actor and mime artist Jean-Louis Barrault invited the English director Peter Brook, whose parents were Latvian Jews, to Paris. As soon as Peter Brook arrived in Paris, he set up the International Theatre Research Centre and began to work on a production with an international company of actors, which led him directly to a multicultural environment. In 1979 Peter Brook staged a similar show in France, based on *The Conference of the Birds* by Farid ud-Din Attar of Nishapur and bringing together actors from different nations and countries. The actors spoke in different languages on stage, performing with their different cultures of movement. The French, Indian, Russian and Polish actors entered into dialogue on stage to clarify everything for both their partners and the audience so everything was fully comprehensible. In fact, Peter Brook presented a visual model of multiculturalism; when the

actors spoke different languages on stage, they understood one another very well, and of course body language was not ignored.

Theatre is one of the axles that turns the wheel of culture, and is never far from debates on culture and social issues. Theatre cannot be isolated from political theories and experience. The wheel of culture has many axles, each of which moves the wheel in different directions. Language, art, architecture, music, painting, folklore, way of life and other factors can be considered the axles. While all these different axles drive forward the most prominent features of humanity, they connect the wheel to multicultural values. At this stage of history theatre is beginning to talk actively about multiculturalism, interculturalism and cross-culturalism. First was the Italian director Eugenio Barba, who delved into the detail of the anthropology of theatre. Seeking to continue the tradition of Peter Brook, he staged a multicultural performance of Shakespeare's tragedy *Hamlet* in 2006. Barba gave a postmodernist interpretation to the classic text, calling his new version *Ur-Hamlet*. Barba invited professional actors, dancers and musicians from several countries to take part in the production. Barba wrote of the experience:

'I started working with eight of my actors in Holstebro and Copenhagen. In Bali, 33 Gambuh performers joined my mime actors, Akira Matsui, a Japanese Noh master, joined us and then Indian, Brazilian and European singers and musicians came too. We brought together 43 actors from 22 countries in Italy, where they took part in my workshops on Ur-Hamlet.*'*

They played the parts of migrants obliged to leave their country because of starvation, war and epidemic diseases who were looking for shelter in Hamlet's gloomy castle, where the winds of revenge raged. Of course, to work with 43 actors from 22 countries on

the same stage can be considered an act of multicultural valour. Regardless of its emotional power, this was without doubt an epoch-making production in the history of theatre. In reality, the phenomenal success of this show lay in its strange synergy of styles, movement, energy and plots on the stage connecting different types of behaviour in the context of the text. In his interviews and speeches Eugenio Barba has repeatedly stressed that his work has much in common with intraculturalism, not multiculturalism or interculturalism. If multiculturalism shows the right to existence of different cultures in the same social environment, interculturalism attaches importance to the intensive interrelated interaction of different cultures in the same social environment; interculturalism is, therefore, called a liberal mission. But intraculturalism makes topical the unity of different cultures in the same social condition in its own programme. There is a point that brings multiculturalism, interculturalism, intraculturalism and cross-culturalism to a common denominator at the end: the dialogue of cultures. It means that names can be changed and classifications specified, but in essence dialogue for the development of cultures never loses its relevance.

Today Azerbaijani theatre conducts an active dialogue with different countries of the world; international theatre festivals and thematic conferences are held every other year in Azerbaijan, while directors, set designers and lighting specialists from England, Russia, Georgia, Serbia, Greece and Ukraine have been invited to stage productions for local theatres. This is an indispensable creative factor in the multicultural background.

Opera, ballet and choreography in general are multicultural. Ballet is a European form of musical theatre art, which expresses content through movement and choreographic images. Ballet began to spread around the world in the early 19th century, expanding the cultures of music and movement of China, Korea,

Japan, Egypt, Latin America, Azerbaijan and other regions. But the truth is that dance stereotypes in the minds of Europeans have always inspired oriental motifs and movements in ballet. Oriental exoticism has always attracted directors and choreographers. European ballet was in turn welcomed in the orient as European exoticism. In this sense, ballet is a cell of the arts where different kinds of choreographic exoticism meet and establish dialogue in a spirit of multiculturalism. New ballet emerges as a result of this multicultural dialogue in the world of culture. The spiritual and cultural rapprochement of east and west, of which travellers and educators have long dreamt, is taking place astonishingly rapidly, moulding the unique essence of multicultural creativity. Intensive international exchange, migration and the unlimited opportunities for communication give a considerable impetus to this trend.

It is common practice in opera and ballet to invite well-known singers or dancers from other countries to be guest performers. This tradition emerged during the enlightenment period of European culture. While the visiting performers may not understand the language spoken on stage, there is no cause for alarm. They are able to communicate in the language of gesture, movement, pose and voice modulation. In these cases cultures seem to be transported easily to each other; sounds and dances are taken as examples of exoticism from one culture to another and are modified in the process, creating a new mode of existence.

Multiculturalism has a very strong influence on modern choreography. It is even possible to say that contemporary art and culture are multicultural in essence, because there is chaotic migration all around the world today: aggression, economic recession and the public atmosphere are also very important. Migration has created a particular feature too. There are talented European choreographers, and this applies as well to filmmakers,

writers and actors who have assimilated two national cultures: one is the culture (language, tradition, character, mentality) transmitted through nurture and nature by their immigrant parents, the other the culture they adopt while living in Europe (language, lifestyle, social order). Oriental choreographers are also close to this group: they have professionally assimilated the ability to think through the images of dance culture in Europe, and have been working far from their motherland for a long time.

The creative work of both groups is often an irreconcilable combination of contradictory thoughts and feelings about the world: 'personal ambition' exists alongside 'noble desire', criticism of the freedom and achievements of the West alongside promotion of the cultural values of the East, offence at the colonial past of their countries alongside 'the desire to prove something' to the West, criticism of European idols alongside oriental exoticism, the desire to shock alongside encouraging revolution, severe brutality alongside weeping sentimentality.

Other aspects, some of which we have not analysed, mould the multicultural panorama and essence of the modern cultural world and engender new aesthetics in dance.

The multicultural context is very obvious in Azerbaijani music; its most striking example is Azerbaijani *mugham*. The involvement of Arab, Indian, Persian music and Zoroastrian and shaman traditions in the genesis of Azerbaijani *mugham* is undeniable. Azerbaijani *mugham* is attuned to all the vibrations of oriental music – it has assimilated oriental melodies, songs and sound modulations, concentrated them and spread them around the world in the form of *mugham*.

The Natiq Rhythm Group, well known in Azerbaijan today and abroad too, does much the same for national culture; their work could be described as 'rhythm theatre'. The group of naghara drummers play a mosaic or bouquet of rhythms from around

the world. Of course, in the context of contemporary Azerbaijani music and its national traditions, this is an aesthetic and emotional phenomenon. It enriches Azerbaijani music with completely new rhythms and vibrations. The context and essence of Natiq Rhythm Group are, therefore, multicultural.

A number of landmark events in the history of classical and jazz music in Azerbaijan are also multicultural in nature. For example, Azerbaijani composer Qara Qarayev composed the ballet *Path of Thunder* (1958) with a libretto by Yuri Slonimsky based on the novel of the same name by South African author Peter Abrahams. The plot is shocking: the problems of black people are reflected in Azerbaijani music and music from many different directions. With Prokofiev and Shostakovich on one side, African musical tradition on the other and Azerbaijani *mugham* a ballet masterpiece was created.

Qara Qarayev's ballet *Seven Beauties* and Fikrat Amirov's ballet *The Arabian Nights* can both be seen as multicultural. In many cases Azerbaijani music of the 20th century is a perfect synthesis of the traditions of oriental and western music.

In the unique compositions of Tofiq Quliyev and Rauf Hajiyev jazz music enters a dialogue with Azerbaijani folk music, elevating the song genre to a new plane in Azerbaijan.

The saxophonist Parviz Baghirov followed by the pianist Vaqif Mustafazada synthesized Azerbaijani ethno-music with Afro-American music, creating a completely new genre, jazz-*mugham*, in the jazz history of the world. All of them reveal the multicultural context. It should also be noted that some of the best Jewish teachers in the world have taught for a long time at the Uzeyir Hajibayli Music Academy, contributing to the development of classical music in Azerbaijan. This is a sign of tolerance and of the level of development. Sayavush Karimi, rector of the National Conservatory, has experimented by synthesizing Azerbaijani

mugham and folk songs with Norwegian songs and Argentinian rhythms, creating examples of multiculturalism for musical ensembles.

To return to the idea of the wheel of culture, another of its axles is sport and the culture of sport. The Azerbaijani team at the first European Games, held in Baku, showed the whole world that sport is a multicultural idea. Today the teams competing in various championships (football, basketball, volleyball, hockey) in European countries are multicultural too. Multiculturalism is the demand of the times and no one can remain outside it.

Cultures cannot live behind closed doors. This might have been possible only in such a remote country as Japan in the Middle Ages. Since the late 19th century, an informal law has come into force: 'Nobody has the spiritual right to live in isolation.' Perhaps if integration had not begun in Japan in the 19th and 20th centuries, the situation of the Japanese would have been miserable. In conclusion, it should be said that when cultures are open to the world, their development and breadth expand. The future of modern world culture is multiculturalism.

4.7.7. Film

Two and a half years after the Lumière brothers showed their short film *The Arrival of a Train at La Ciotat Station* on 21 June 1898, Alexandre Michon made his film *The Arrival of a Train at Sabunchu Station*. Photographer Michon was the first to shoot film in the reportage genre when he filmed a fire at the oilfields of merchant James Wishaw in 1898. The film of the Bibi-Heybat fire, kept at the cinema museum in Paris, is a visual symbol that Baku and Azerbaijan as whole had entered the historical stage of multiculturalism.

On 1 August 1898, the newspaper *Kaspi* informed its readers that Alexandre Mishon's *Live Photos of Central Asia and the Caucasus*, made for the World Exhibition in Paris, would be shown at the Vasilyev-Vyatski circus in Baku. This is confirmation that intercultural relations arising out of multiculturalism had already entered public discourse. These moving images showed different cultural elements: *Fire at Bibi-Heybat Oilfield* was a piece of reportage; *Farewell Ceremony for His Majesty the Emir of Bukhara on Board the Velikiy Knyaz Aleksey Steamship*, commissioned by millionaire Haji Zeynalabdin Taghiyev, was observational; *Caucasian Dance* and *You Stumbled* were both short comedies.

The new film technology allowed cameramen to film the surrounding environment. They showed how people of different nationalities behaved and greeted each other and the camera, creating original information about cultural diversity.

Since the early 20th century film reels, or documentaries, about popular games such as tightrope walking, cock fighting or dog fighting, industrial and agricultural subjects and political issues such as strikes and demonstrations, show the cultures. Félix Mesguich, representing French and English film companies, is also known to have shot several times in Baku before 1905. In 1907 the French film companies Pathé Brothers, Gaumont and Eclair, Italian companies Cines and Ambrosio, Danish company Nordisk, German Messter and American Vitagraph opened representative offices in Moscow. They filmed a multicultural view of the provinces, including Azerbaijan. The same year Gaumont made a documentary film *The Third State Duma*, which showed inter-ethnic relations in the state administration through the extreme right winger Fedor Timoshkin and Dashnak Ivan Sagatelian from the Baku and Yelizavetpol governerates, and Khalil bay Khasmammadov, the only Azerbaijani to have been close to the Constitutional Democratic Party.

On 8 March 1917, hostile forces filmed Stepan Shaumyan's speech after his return from exile in Saratov and election as chairman of the Soviet of Workers' Deputies, confirming the violation of demographic balance in the political administration. The following year Shaumyan led the Dashnak-Bolshevik massacre of Azerbaijani Muslims. At the end of World War I, at the request of the Red Cross, the painful condition of Turkish prisoners on Nargin Island in Baku bay was filmed, confirming the threat to the Turks and Azerbaijanis in the region.

The newsreel *Red Army Parade in Baku* was a piece of propaganda for the Bolsheviks who put an end to the independence of Azerbaijan on 28 April 1920. Film in Azerbaijan was then dominated by documentaries about anniversaries and the lives of political leaders. The documentary *Anniversary of Soviet Azerbaijan*, shot in 1921, was a piece of Socialist Realism in the propaganda poster genre. Though Azerbaijani films mainly focused on industry, there were other films, such as *Kalinin's Arrival in Baku* (1923), *Rest and Treatment for Oil Workers* and the film about the visit of Lenin's wife, Nadezhda Krupskaya, and the Bolshevik writer Demyan Bedniy to Azerbaijan all had interethnic relations in the background.

Multicultural relations catch the eye in the two-part film *Legend of the Maiden Tower* (screenwriter N. Breslav-Lurye, 1924). The film was based on Jafar Jabbarli's poem narrating one of the legends of the Tower, which was published in the magazine *Enlightenment and Culture* (*Maarif və Mədəniyyət*, No. 4-5, 1923). The rare event at the centre of the tale is that a father falls in love with his own daughter. The contradiction finds its dramatic solution in the film, as in the poem, and the tragedy shocks both of them. Though these events find their artistic resolution in the poem through ethical, moral and spiritual categories that are above national fanaticism, the silent film failed to show the struggle of contradictions. While

the plot repeats much of the poem, the film is a melodrama, a category deemed bourgeois by Socialist Realism, devoted to the propaganda of Soviet ideology. Samad khan (Qantamir) is presented as a bloodthirsty, dishonest tyrant, who had fortresses built out of human skulls and loved orgies. By placing episodes of riot and rebellion at the forefront, the director emphasizes the topic of revolution. The nub of the plot centres on the khan's plan to marry his own daughter. The murder of the khan by his daughter's lover, who is also the rebel leader, adds to the socialist theme. Unaware of her father's death, the daughter throws herself off the top of the tower, bringing the ballet to its climax.

The dramatic focus on the revolutionary met the demands of Socialist Realism, which was tantamount to a new ideology in the sphere of art; a new work of art emerged, national in form and socialist in content. National costume and palatial interiors served to bring socialist revolution to life. The transformation of a fine work of art based on oral folk literature into a piece of propaganda demonstrates the colonial psychology of the foreign film-makers who overlooked interethnic relations.

The advent of sound in films created a multicultural palette with a new representational aesthetic, dramatic model, directorial role and major scenes, but it could not penetrate interethnic relations. As the new dramatic model moved further away from representational language, the director became subordinate to the camera and the representational plot line moved to the background. To meet the demands of plot, actors developed a new plasticity, learning how to convey emotion, using mimicry, gestures, allusion and, finally, intra-textual pauses. However, plot line and text were introduced mechanically in the new audio-visual structure based on the method of silent cinema production. 'Talking heads' cross-cutting the film structure impeded the audio-visual narration. While silent films took into consideration the external features of

human activity, talking films penetrated the psychological world too. Events in silent films were described in the past, while in talking films the drama presented everything in the present, as if it were reportage of the events on screen and the audience became participants.

Nevertheless, multicultural values could be seen in newsreels about culture. In the four-part concert film *Azerbaijani Art* (1934) Ashuq Yusif from Ganja appears before collective farmers, singing the song *Yaxan düymələ* (Button your collar) to the ashuq tune in praise of Karam. The audience shown in the film turns it into a social and cultural documentary. In the second part of the film the rhythmic *mugham Heyrati* is sung by Jabbar Qaryaghdioghlu. Before singing he moistens his right thumb and clutches the rim of the tambourine as he sings. This creates a visual representation of the unique national culture. Fragments from Uzeyir Hajibayov's *Leyli and Majnun*, Muslim Magomayev's *Shah Ismayil* and Glière's *Shahsanam* are extremely important in film chronicles of Azerbaijani national music. Multicultural values can be seen, though in passive form, in the regional audiences shown in the background as famous artists perform in the newsreels *The 15th Anniversary of the Baku Workers' Theatre* (1936), *The Ashuqs of Azerbaijan* (1938) and *Long Live Azerbaijani Actors and Actresses!* (1938). Multicultural values can also be seen in information films such as *Travel to Azerbaijan, The Fire Worshippers' Temple, The City of Winds, Azerbaijan, Lokbatan, The National Bird Park, Nagorno-Karabakh, Visitors to Khinaliq, Shusha Health and Recreation Centre* and *Zagatala*.

The first film with synchronized sound to be made in Azerbaijan, *Three Songs about Lenin* directed by Dziga Vertov in 1934, showed the drama of people living as if in slave conditions. Although the various minorities are shown on screen in the context of Lenin's

desire to bring them a brighter future, the accusing spirit of the film could not conceal the multicultural values behind the imagery.

The film *On the Shore of the Blue Sea* came out in 1936. In an article 'Where the Bad Screen Writer Takes the Floor' published in the newspaper *Literature* on 1 June 1936, Mammadkazim Alakbarli, literary critic and philosopher, accused the film of making fun of Azerbaijan with its depiction in the first scene of '*a Turkish woman wrapped tightly in a black chador sitting alone, with no-one else in sight; she is smoking a tobacco pipe and facing the wind, which ruffles her loose skirt to reveal her skinny thighs*'. The critic accuses the screenwriter Yusif of making Turks resemble Kurds from the 18th century with wide trousers flapping in the wind, a rope instead of a belt, slippers, and a swindler's Turkish cap. The critic said the screenwriter had distorted his language and turned it into a laughing stock. He also criticized the film-makers for failing to understand national policy and for accusing the minorities of ignorance, at the same time showing that the intelligentsia was able to influence public thought before the repressions. The episode in question was removed following this article and at the insistence of Samad Mardanov.

After the removal of the first scene, the film begins with two young sailors who survive shipwreck for two days before being washed up on an island. The island scene is set by fishermen, fishing nets and boats, though attention is focused on the three main characters. One of the heroes, Yusif (Lev Sverdlin) speaks Russian with great difficulty and does not seem too keen on the Azerbaijani instrument the *tar* that was rescued with him, though he never puts it down. Although Yusif and Alyosha's (Nikolay Kryuchkov) travel papers have been lost in the water, they are to spend three months working at the fishing collective farm. Both friends fall in love with the fishermen's team leader, Masha (Yelena

Kuzmina), providing plenty of comedic moments against the background of Russian folk songs.

Yusif, the only ethnic Azerbaijani out of the film's three main characters, very often uses the Azerbaijani swear words *köpək oğlu* or 'son of a bitch'. The director adds nothing to the film by using that expression. He simply makes the ethnicity of the hero more conspicuous. When the string of a necklace breaks, scattering beads into the sea, Alyosha avoids work by pretending to be ill and goes to town to buy a new necklace in order to win Masha's heart. Yusif , however, continues to behave like an ethnic stereotype, quoting the proverb '*Dərdimi dağa desəm, dağ əriyər'* (If I tell my sorrows to the mountain, the mountain will melt' and the swear word *'Mən ölüm!'* ('Upon my Death!'). As was common at the time, at a team meeting Alyosha's behaviour is considered a social disaster. 'The third Azerbaijani at the meeting sits silently without uttering a word. He comes across not as a man, but a puppet. He wears a large sheepskin hat, considered the choice of the petty bourgeois. His name isn't even given in the film.' The critic who wrote this, Mammadkazim Alakbarli, was himself subject to such a meeting and sentenced to death as an enemy of the people.

After his friend Yusif's speech at the meeting, Alyosha becomes a manifestation of hatred because of his negative personality. Aware of the warmth between Yusif and Masha, Alyosha decides to give way to his friend. He takes Yusif by the arm when they are on the boat and talks to him, which confirms that sympathy is built only on political motives. Imagining his wedding to Masha, Yusuf cups his hand around his ear and sings the folk song *'Uca dağlar başında'* (At the top of the high mountain), especially the couplet *'Uca dağlar bashında bir sürü qoyun, uzaqdan baxmaqla mən necə doyum'* (There is a flock of sheep on the top of the high mountain, How can I be satisfied when I look from afar). This is a superficial

characterization of his nationality. As the sea turns stormy, the two friends fight to win Masha's heart. Water fills the boat and as they struggle, Masha falls overboard. In a dramatic scene, everybody is mourning and Alyosha and Yusuf have to return to the town, as their time on the island has run out. The island's social club has been decorated for the expected harvest holiday, but instead a funeral is to be held. As a grieving fisherman is making a speech, Masha appears. She managed to save herself as she had a lifebelt. The transition from mourning to joy and celebration is accompanied by the seagulls picking up small fish from the surface of the water. Dancers are shown in parallel, bringing the scene to life. Yusif is thought to have rescued Masha and cannot get rid of the people; they throw him up and down to show their support. The departure of Alyosha and Masha increases the humour. Yusuf sets sail, singing a sailor's song and the film ends with a flight of seagulls against the sun and sea. Though one of the characters is an Azerbaijani, the film distorted national culture. Soviet cinema always opposed nationalism, and especially in the 1930s could not reflect the manifestation of local culture.

Finally, the screen version of Uzeyir Hajibayli's comic operetta *Arshin Mal Alan* (The Cloth Peddler), released on 21 October 1943, became a positive display of Azerbaijani culture. The dramatic structure within the operetta created the foundations for an excellent film. The screenwriter was Sabit Rahman, who had graduated in screenwriting from the Soviet Union's Institute of Cinematography in 1937 and worked as the head of the scripts department at the Baku film studio for two years. The directors were Rza Tahmasib and Nikolay Leshshenko, a Ukrainian. Rza Tahmasib was a well-known director and actor with a track record in the theatre. He had graduated in film direction from what was known as the Rabfak (the workers' faculty) at the Soviet Institute of Cinematography in 1937 at the age of 43. The same year he made

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the documentary *Honoured Azerbaijan* and was the second director of the film *Sabuhi*, which was completed in 1943. He had already staged the play in Nakhchivan, so he was well acquainted with it.

The film begins with an aria of Asgar, played by Rashid Behbudov. Asgar sings *Naledan bir ney kimi* ... (Because of grief my song sounds like a flute...), winning the sympathy of the audience in the process. Asgar clutches his prayer beads to his chest, changing expressions crossing his face. The servant Vali (Lutvali Abdullayev) carries in a tray of sweets to the anxious Aunt Guljahan (Munevar Kallatarli), the whole scene full of colour. Asgar protests against the old traditions, because he does not want to marry a woman whom he has not seen and loved. This is the nub of the comedy. *'I want to get married!'* Asgar tells Aunt Guljahan. She weeps to hear this as she remembers the command of her late sister, Asgar's mother. She sings an aria, wearing a veil, but also puts on make-up and begins to dance. Beating his tray like a drum in accompaniment, Vali joins the range of characters conveying national traditions. The directors show plenty of local colour in this clip.

The director includes Asiya (Rahila Mustafayeva), Sultan bay's niece, and her servant Telli (Fatma Mehraliyeva) to bring merriment to the scene when Gulchohra (Leyla Javanshirova) sings her arioso. They try to cheer Gulchohra, up but she insists: '*If I do not see him, if I do not love him, I will not marry him!*' She is very upset. To calm her down Asiya and Telli act out wedding scenes, in this way becoming a continuation of the text. Sultan bay (Alakbar Huseynzada) enters, showing the suffering of loneliness and old age, adding to the richness of local characters and exaggerating the multicultural colour. Suleyman bay (Ismayil Afandiyev) is in a good mood as he goes to see his friend Asgar. He is joined by Aunt Guljahan and Vali, enlivening the multicultural context. He advises Asgar to walk from street to street as a cloth peddler.

On his way Asgar encounters camel caravans, an elderly woman who wants to buy and sell, a dog running from the yard to the street and a dirtily dressed girl running out into the street. All this continues the folklore semantics. On the street Asgar meets Soltan bay, a stubborn man, who tells him not to step into his yard; Asgar promises not to go into the yard any more, creating social drama and adding new spirit to the multicultural aspect. But when Soltan bay is not there, Asgar goes into his yard as a cloth peddler and shows off his wares. The young ladies encircle him, singing and dancing in chorus. Vali sits on the wall watching them. This carnival of different strata of society continues. Saving himself from the circle of young ladies, the cloth peddler jumps over the wall – he has fallen in love with Gulchohra. Vali runs like Charlie Chaplin to convey the good news to Suleyman bay, adding to the comic effect. Grocer Mashadi Ibad (Mirza Agha Aliyev) thinks that all that you need to get married is '*One mullah, a big lump of sugar and one manat in money'.* But it also becomes evident that the impoverished Soltan bay is unable to pay for the food he has bought, which shows that the respected title of *bay* is losing its social status. The grocer is not keen to give him what he wants, which shows the greed of merchants.

Under the pretext that he left behind his wooden ruler to measure cloth, Asgar returns to Soltan bay's yard, where he sings a duet with Gulchohra and they dance. Aunt Guljahan comes to Soltan bay's house to see the young lady whom Asgar wants to marry. Seeing Aunt Guljahan in his house, Soltan bay is eager to marry her. He quotes the *'One mullah, a big lump of sugar, one manat'* custom to great comedic effect. Asgar proposes that Soltan bay marry Aunt Guljahan on condition that he allow him to marry his daughter, which is rejected by Soltan bay. This heightens the clash between social strata. But the relationship of the two families' servants, Vali and Telli, reveals the closeness of the social

strata too. Drama continues as Soltan bay drives out Vali, ending up with a piece of his waistband in the process. Soltan bay takes a slipper and throws it at Vali who catches it and presses it to his chest. Vali collides with a man carrying a tray full of fruit. The man drops the tray, spilling all the fruit to the ground. When Soltan bay realises that Asgar is really Suleyman bay's friend and a wealthy merchant rather than a cloth peddler, he is happy to agree to his daughter's marriage to Asgar. The film laughs at the warm relations between the upper strata of society. Suleyman bay goes to Soltan bay's house as matchmaker for the marriage, where he meets Soltan bay's beautiful niece Asiya. Suleyman bay confuses her with Gulchohra, and envies Asgar his choice of bride. This leads to more closeness among the lead characters. Soltan bay is enraged and also grieved that Gulchohra wants to marry the cloth peddler, not the merchant. He goes to Suleyman bay's house, but Suleyman is not at home. He does not allow himself to enter the house when its owner is not at home. But the contrast between the merriment in Suleyman bay's house and Soltan bay's grief creates a successful counterpoint. Finally he meets Suleyman bay and gives his consent to the merchant kidnapping his daughter rather than to her marriage to the cloth peddler, not realising they are one and the same.

Gulchohra is alone in Asgar's house, her little figure and sorrowful aria a contrast to the size of Asgar's hall. When she sees the portrait of an old man on the wall, she thinks that he is to be her husband, so she wants to hang herself from the chandelier. But at this moment Asgar comes in slowly, singing a song. She throws herself into Asgar's arms, as the dramatic knot is untied. The wedding party begins with large cooking pots full of pilaf, trays piled high with fruit, hookahs to smoke and Telli singing a song full of grief. Vali is sitting close to the hearth to dry his wet clothes. Soltan bay is enraged because his daughter has run away

with the cloth peddler. Soltan bay's marriage to Aunt Guljahan and Suleyman's marriage to Asiya create a catharsis, resolving the tensions among the characters. Mashadi Ibad enters the hall with gifts for the couples, raining money over their heads. The music, dancing and production of the film won hearts around the world.

When release of the film was discussed at the USSR Cinematography Committee, the chairman of the art council Nikolay Okhlopkov and Mikhail Romm criticized the film. They were silenced in turn by Sergey Eisenstein for their sociological criticism of the film. In this way he praised the film's multicultural values and its release was approved.

On 18 September 1945, the film *Arshin Mal Alan* appeared in cinemas. It was a hit because of Uzeyir Hajibayov's music and sense of drama, the direction of Rza Tahmasib and Nikolay Leshshenko and their faithfulness to the original. Many factors contributed to the film's success: the skill of the cameramen Alisattar Atakishiyev and Mukhtar Dadashov; the costumes showing national traditions designed by set designers Alisattar Atakishiyev and Yuri Shvets; the wonderful voice of Rashid Behbudov, who played the part of Merchant Asgar; the movement of Gulchohra played by Leyla Javanshirova (Badirbayli), who had originally been a dancer; Soltan bay; Aunt Guljahan; Vali played by Lutfali Abdullayev, who had been a conjuror before he was an actor; producer and actor Ismail Afandiyev, who played the part of the aristocratic Suleyman bay; singer Fatma Mehraliyeva; naïve Telli; and humble yet sharp Asiya. The main factor in the film's success was multiculturalism. The showing of *Arshin Mal Alan* abroad, first in China, brought a good income to the state budget, and encouraged the production of musicals. Nevertheless, the hardship of the post-war years led to insufficient funding for the film studios. In parallel, the showing of 'trophy films', brought back from Germany, including some gems

of world cinema, made visible universal values in the context of the West.

After making the films *Fatali Khan* (1947) and *The Lights of Baku* (1950) Baku film studio remained idle for ten years. The 'trophy films' made it difficult for the studios to get funding.

The festival of Indian films held in 1954 found a good market. Unfortunately, the musical aesthetics and melodrama in the cheap commercial films influenced Azerbaijani cinema. Moreover, India had been freed from the colonial regime only seven years before. This prevented our cinema from establishing its own traditions. The film *Bakhtiyar* (1955) (scriptwriters B. S. Laskin and N. V. Rozhkov, director Latif Safarov and composer Tofiq Quliyev) was made in the hope of repeating Rashid Behbudov's success in *Arshin Mal Alan* but *Bakhtiyar* fell under the influence of the Indian film aesthetic. In the film Bakhtiyar sings the song *Great and Powerful Russia* for hospital patients, accompanied by Sasha on the piano, who had ignored the reproaches of his aunt and father, all within the context of colonial psychology. When Bakhtiyar has grown up and made new friends at the oil field where he works, he performs the song of *Friendship* with three characters, moving the music to the forefront. The oil worker friends go to the hall where they see Yusif (F. Mustafayev) and Sasha (T. Chernova). Dancing a love waltz with Bakhtiyar, Sasha advises him to go to composer Rajabov at the Conservatory to get a musical education, raising the issue of who has the right to give advice. The wealth of songs performed by Sasha who whistles just like a child holds up the plot, turning the film into a concert. The song of the sailors is performed against the background of the Oily Rocks offshore platforms, continuing the labour motif, which does not conform to the structure of the genre. Sitting on iron pipes in a lorry, which moves against the background of the Oily Rocks industrial scenery at sea, Bakhtiyar greets his friends on a boat by waving his cap. In this way the

scenes match the music. The leader of the amateur Aghabala (A. Geraybayov) scolds the members of the group, who are his friends and relatives, when he hears that a commission is to visit.

The film concert continues when guests with bouquets of flowers and tickets sent by Bakhtiyar arrive at Sasha's 19th birthday party. The song *Zibeyda,* which Bakhtiyar sings in different cities, shows he does not need special education. To fill his own pockets Aghabala forces Bakhtiyar to give five concerts in a day. Bakhtiyar, however, has to leave the stage during the concert because of problems with his voice. Then the owner of the hall demands that Aghabala return his money. Uncle Rza, who has already become a member of parliament, comes backstage and shows Aghabala a caricature of the singer as a milch cow in the magazine *Kirpi* (Hedgehog). This device brings Rza back into the story. On the advice of Uncle Rza, Bakhtiyar goes to the conservatory and passes his examination by singing Uzeyir Hajibayli's song *Sevgili canan* (My Beloved). This shows the director and film composer's profound respect for Hajibayli.

Yusif brings a basket of champagne to mark Sasha's 23rd birthday. This shows the merchant's generosity and puts moral questions on the backburner. The melodramatic triangle provides comedy when Bakhtiyar and his oilmen friends take bouquets of flowers to the railway station to meet Sasha, but to punish Yusif they exchange Sasha for an old woman at Bilajari station.

Bakhtiyar's oilmen friends take Sasha to the conservatory, where they listen to Bakhtiyar singing a classical song for them, *Dear Friend*. Sasha whistles in accompaniment, in a sign of admiration and showing Bakhtiyar's victory. The explosion of the champagne bottles and the tyres of Yusif's car symbolize the bankruptcy of evil. At the end the song *Dear Friend* is heard a second time to mark the happy ending.

The film *Under the Hot Sun*, directed by Latif Safarov on the basis of the story *The Village Doctor* by Hasan Sayidbayli (1957), centres on the contrast between the characters and nature.

When a tiger chases a mountain goat in the Caucasus mountains, a rock fall blocks the riverbed. This marks a major dramatic event. Rain washes down the tracks. The fields need water, but it will take time to dig channels. Eldar (A. Mammadov), a former shepherd who is now head of the farm and future chairman of the collective farm, looks for the reasons why the water has disappeared. His search in the inaccessible mountains becomes a manifestation of heroism. The song that Eldar sings to his beloved Narmina when he visits his favourite farm emphasizes the importance of music in the film's structure. Eldar suddenly falls asleep and loses his speech. Although the contrast between Aydin (A. Farzaliyev), a doctor, who is sent from the city to treat Eldar, and Mursal (J. Aliyev), the local paramedic who has no special education and illegally takes money from his patients, remains outside the main story, the music tries to bring it together. Gulpari, a member of the Young Communist League, tells everybody in the village that the patient will speak again. Her relationship with Aydin is conveyed in song, easing the tension. The songs of the girls who pick tea in the plantations, both solo and together, expand the multicultural values by introducing elements of Talysh folklore. Aydin advises Narmina to tell Eldar that she does not love him in order to shake him. This advice is heard by Jalal, an engineer, who is watching them secretly. Now the plot moves to the foreground and multicultural values are forgotten.

From the 1970s Soviet film moved away from propaganda towards social issues, at the same time giving an impetus to multicultural values in the information context. On the initiative of the National Leader of the Azerbaijani People Heydar Aliyev, in 1975-79 a group of Azerbaijani students of different ethnicities

were sent to study in Yevgeny Matveyev's acting studio at the Soviet State Cinematography Institute, creating multicultural diversity in film characters in subsequent years. The freshly graduated actors boosted demographic diversity and multicultural values, showing different aspects of behavioural culture. Over the next decade students were sent to Aleksey Batalov's studio at the Institute, enabling the continuation of multiculturalism in the cinema of independent Azerbaijan.

During the independence years, film, which in essence cannot be national, became an irreplaceable tool in conveying national thought. Traditional artefacts, such as carpets and other household items, were shown in the background, giving films a traditional external look. The national way of thinking was conveyed on screen through drama. In this regard, let us take a look at an episode in the film *The Execution is Delayed*, made in 2000 by Alakbar Muradov, who wrote the script with Isi Malikzada. Khan, a leader in the criminal world who has become a champion of justice, is finally released from prison and returns home. His words 'My sister has also grown up' mean that he wants to take responsibility for his sister's future, but the teenager finds refuge in her mother, rather than him. This gives a well balanced display of multicultural values. The teenager Lalazar, who is seeing her mythologized brother for the first time, does not dare to approach him; this revives local ideas about decency. The artistic solution of the problem lies in an alternative administration in the country, when the legal government is unable to rule and the criminal world does it in its own way.

The decree of the President of the Republic of Azerbaijan Ilham Aliyev announcing that 2016 would be the Year of Multiculturalism was an integral part of state policy. It created the right conditions for finding multicultural topics to show on screen.

4.8.8. Cuisine

Unlike painting, literature and other art forms, cuisine has not often been researched as an independent sphere of culture in terms of national identity.

This study of Azerbaijani cuisine considers historical dishes that have been forgotten for various reasons (nomadism, migration, war), dishes from the cuisine of other peoples that have been adopted (for example, pizza and borsh in Azerbaijan and the post-Soviet space, potatoes and tea in the Middle Ages) or dishes that have become alienated (for example, *gakhaj*, which is smoked meat or *sürhüllü*, small dough balls, which are now foreign to Azerbaijan, but traditional to the Turks of Central Asia and the Mongols).

There are lucky foods and dishes that are spread throughout the world but have retained their historical, national affiliation; tea, coffee, potatoes and tomatoes are examples of these foods that have become part of many different cuisines. For example, there are various tea ceremonies in Japan and Azerbaijan, though the motherland of tea is China. The motherland of coffee is Ethiopia, but Turkey, the USA and Italy have all developed their own version of coffee.

Beer and wine are drinks that many nations consider their own. But wine is thought to have emerged in the Caucasus 7,000 years ago. The epic *Book of Dada Qorqud,* which was written down in the 16th century, notes that the wine drunk by the Oghuz led by Salur Qazan was the produce of their own land. Dali Domrul tells Azrael:

> *We have many mountains*
> *covered in vineyards*
> *where black grapes grow.*
> *Squeeze the grapes*

and you will have wine.
Sup the wine
and you will be drunk.

Spices are popular in the cuisines of Azerbaijan and many oriental peoples. They are known all over the world not only as additions to dishes, but as biologically active substances. Do spices have a national identity, or to which culture do they belong? There are regions where butter, flour and rice are the basic ingredients of dishes; in these regions where people live long and healthy lives this is the result of good food, fresh air and the spices that help to dissolve the fats in food. In recent years plant oils have become more common in national dishes, as part of a healthy lifestyle.

Recently, the nutritional branch of modern medicine has investigated the spices, or biologically active substances, used widely by oriental people in their food. *Quymaq* is an Azerbaijani dish made of flour and butter (in Kazakhstan *quymaq* is called *blinchik*). *Quymaq* is a dish that is gradually disappearing in Azerbaijan. It is made like halva, but cinnamon and coriander seeds are added to *quymaq* while turmeric is added to halva. Biologically active supplements (herbal supplements) made of these two spices are sold in the American and European markets and recommended in the treatment of cancer and Alzheimer's disease. Unlike other spices, turmeric is officially recommended because it has no harmful side effects, even in high doses.

In the Indian epic *Ramayana* Vashishta (sage, elder and spiritual father) gives names to new-borns, as Dada Qorqud does in the Turkic epic. When Vashishta names Bharat, he lays on him the obligation of feeding all mankind, appreciating that he has the force of harvest and the reincarnation of power. The word *bharat* is retained as *baharat* (spice) and *bahar* (spring) in Modern Turkish. It

is worth noting that India's second official name is Bharata, which is also connected with the name of the emperor Bharata.

The most commonly used spice in Azerbaijani soups, pilaffs and desserts is turmeric (*sarikok*). Turmeric is also known internationally as *haldi* and *curcuma,* while one type of the spice is known as *zedoara* or *zerdechal* in some countries. It would be wrong to say that this spice comes from a specific region or belongs to the food culture of a specific nation. It grows naturally in two regions and is known as *curcuma, croc+us* in two language groups – in Proto-Indo-European in the Indian subcontinent (*cumcuman* in Sanskrit) and in Proto Semitic in the Middle East (*carcom* in Hebrew and *curcum* in Arabic) and also as saffron (*zafaran*) and yellow root (*sarikok*). These spices are widely used in the region today in Indian, Azerbaijani and Arab dishes.

Many dishes in Azerbaijan are begun by frying onion in clarified butter (ghee). In Russian cuisine this is known as sauce (соус), dressing (заправка) or seasoning (приправа). The dish known as *bozbash* in Azerbaijan, which gained its name not from its taste, but from its popularity in the countryside (it is not served as a celebration dish or to guests) starts with this basic technique. Clarified butter is also used in non-traditional Azerbaijani dishes such as *borsh* (beetroot soup). A similar method is also used in Spain and Latin America. Ukrainians consider *borsh* to be their own dish, and find that Azerbaijani *borsh* has a different taste from the Ukrainian variety. While the Spanish enjoy Azerbaijani *bozbash*, they do not associate it with their own dishes, although both of them are based on fried onions.

Now let us find the component in the words, existing in different nations.

sofreir (Spanish) – to fry gently, to fry

sofrito-sofreir – fried onion (to add to a dish)

sofregar (Spanish) – to rub

frigo (Latin) – to fry, to freeze

It is apparent that this important component of Azerbaijani cooking is known as *sofrige* (to fry slightly) and *sofritto* (fried onion) in Spain and is also popular in Portugal and Latin America. It is natural that the details should vary from region to region.

A classic Azerbaijani dish is *qutab*, which combines the food of nomads or herders (meat) with the food of sedentary farmers (wheat and flour), as do many dishes. *Qutab* also bring together such produce as flour and herbs (known as *afar* in some regions), flour and curd cheese (*shor* in some regions, *cottage cheese* in the USA and UK, *ricotta* in Italy), flour and pumpkin.

Another remarkable similarity between traditional Italian and Azerbaijani food is in their cheese. For instance, ricotta is the Italian equivalent of Azerbaijani *shor* (*magash* in some variants), which is considered a local, regional food. Moreover, Italian pizza and Azerbaijani *qutab*, half-moon shaped *khingal* and Georgian *khachapuri*, which all use *shor*, can be considered related dishes. Dishes ignore political borders.

Another interesting example of multicultural roots is *ash* (pilaff, *plov* or rice), one of the most important dishes in traditional Azerbaijani cuisine. One of the customs connected with *ash* is its flamboyant presentation at weddings to the bride and groom, and then the other guests, all to the accompaniment of music and dance. This ceremony emphasizes the high status accorded to the dish in Azerbaijani cuisine. In modern Azerbaijan rice cooked for guests has the status of an elite dish and has two names – *aş* and *plov*. Though both refer to the same dish, that is, rice boiled in water and strained (*aş*+ırmaq in Azerbaijani), the popular name

pilaff of Proto-Indian origin which is used in the Persian language could not squeeze *ash* out of use.

Tea is an important attribute at mourning ceremonies and is served with with halva, in place of cake or other sweets. It is not hot food but tea and halva that are the essential attributes of mourning ceremonies in Azerbaijan. Halva made of flour is a type of bloodless sacrifice or oblation in the Middle East. In some cases *shor goghal*, a kind of salty pastry, is served. This moment in Latin is expressed in the quotation '*mola tantum salsa litant, qui non habent tura,*' (whoever has no incense to sacrifice may sacrifice *mola* – flour and salt instead). If we take into consideration that the Jewish Bible, translated into Greek and then Latin, forms the basis of the Christian Bible, we can say that this rule originated not among Christians, but probably in Phoenicia. It is acceptable to take halva to mosques and places of pilgrimage.

Tea is now established as the libation or ritual drink in modern mourning ceremonies in Azerbaijan. It is not mentioned in medieval sources. Neither tea nor coffee were popular in the Arab world in the Middle Ages, though coffee did have a place in the cuisine of a sect known as the Qahveyi-Manevi. During this period wine was in daily use and even became a major symbol in classical Islamic poetry. We can also see it in the *Book of Dada Qorqud* and the *Rindi-zahid* (The Carouser and the Hermit), a classic example of poetry written by Mahammad Fuzuli. In Sufi poetry man forgets himself and becomes a symbol of unity with the love of God.

Questions

1. What civilization was connected with the religious system of the Kuti and Lullube tribes, one of the political sources of Azerbaijani multiculturalism?

2. What was the influence of ancient culture on the political and legal sources of Azerbaijani multiculturalism?

3. What traces did the culture of Achaemenid civilization leave on Azerbaijan's socio-political life?

4. May the spread of Christianity in Azerbaijan be viewed as a new stratum in the political and legal sources of Azerbaijani multiculturalism? Why?

5. On the subject of the Albanian Apostolic Church facing treachery from the Armenian Gregorian Church, why did Grabar (Old Armenian) gain the status of church language in Caucasian Albania from the early 8th century?

6. In what regions of Azerbaijan can Christian architectural monuments be found?

7. What do you know about the examples of architecture of the Albanian Apostolic Church?

8. When were the first mosques built in Azerbaijan?

9. What determines the existence of multiculturalism in Azerbaijani architecture?

10. What can you say about the multicultural environment in Azerbaijan in the 9th-12th centuries?

11. What were the political and legal sources of Azerbaijani multiculturalism in the state of the Shirvanshahs?

12. What were the political and legal sources of Azerbaijani multiculturalism in the Azerbaijani Safavid state?

13. What were the political and legal sources of Azerbaijani multiculturalism in the 20th century?

14. What culture shaped the art of miniature painting in Azerbaijan in the Middle Ages?

15. What ideas reflect multicultural values in the work of Nizami Ganjavi?

16. In what way is Nasraddin Tusi's multicultural outlook reflected in his work?

17. What shows Imadaddin Nasimi's multicultural values?

18. What is the relationship between the principles of multiculturalism and humanism in the work of Imadaddin Nasimi?

19. How can the poem *Matla ul-Itiqadi* (The Origin of Faith) by Mahammad Fuzuli be interpreted from the perspective of multiculturalism?

20. What can you say about the multicultural ideas of Imadaddin Nasimi and Mahammad Fuzuli?

21. What can you say about the multicultural views of Sirajaddin of Urmia?

22. Give several examples of multiculturalism in the classical literature of Azerbaijan.

23. What are the main ideals of the philosophy of Abbasqulu Agha Bakikhanov?

24. What are the main indicators of tolerance and multicultural ideas in the work of Hasan bay Zardabi?

25. Beginning with Mirza Fatali Akhundzada, what role did the literature of education and enlightenment play in shaping a multicultural environment in Azerbaijan?

26. What are the multicultural aspects of the thought of Mirza Fatali Akhundzada and Huseyn Javid?

27. What is the significance of the article by Firudin bay Kocharli on the death of Chekhov?

28. Explain the issue of the secular sciences and the religious sciences. What did Azerbaijani writers and religious scholars mean by this?

29. How was the idea of Islamic unity reflected in the articles of secular and religious scholars in the pre-revolutionary period?

30. How did the writers of Azerbaijan view the unity of Turkic, Islamic and Western cultures in the pre-revolutionary period?

31. How was the idea of freedom of religion defended in the magazine and newspaper articles of the pre-revolutionary period?

32. What women's problems were the primary focus of the women's media in the pre-revolutionary period?

33. A synthesis of the methods of European fine art and the cultural values typical of the Azerbaijani mentality can be seen most clearly in the work of which painters?

34. What do you know about the work of the association of artists set up by the painter Aida Mahmudova?

35. Which Azerbaijani artists have painted series of work on Italy?

36. Outline the manifestations of multiculturalism in the work of Uzeyir Hajibayli?

37. Summarize the plot of Uzeyir Hajibayli's opera *Asli and Kara*m?

38. What is your view of the ideas of multiculturalism in the opera *Korogh*lu?

39. How is the importance of multiculturalism manifest in the work of Qara Qarayev?

40. How are multicultural ideas manifest in the ballet *The Arabian Nights* by Fikrat Amirov?

41. How are multiculturalism and tolerance manifest in the work of contemporary Azerbaijani composers?

42. What can you say about the manifestations of multiculturalism and tolerance in the work Firangiz Alizada?

43. How is multiculturalism manifest in theatre?

44. What forms the basis of folk music?

45. Can music be multicultural?

46. What is the importance of the folk music of minorities and different ethnic groups to Azerbaijani music in general?

47. What can you say about multiculturalism and the Novruz (Spring) holiday?

48. What is at the heart of seasonal holidays and what are their typical features?

49. What ethnic minority ceremonies resemble Qodu-Qodu and Chomchakhatun?

50. What examples can you give to show the multiculturalism at the heart of modern-day wedding traditions in Azerbaijan?

51. How were multicultural values reflected on screen during the silent film era in Azerbaijani cinema?

52. How were multicultural characteristics reflected in the Azerbaijani cinema of the Soviet period?

53. How are multicultural values seen in documentary films?

54. What was the role of Heydar Aliyev, National Leader of the Azerbaijani People, in shaping multicultural values in the cinema of Azerbaijan?

55. In what way has Azerbaijani cinema brought multicultural values to film drama during the independence period?

56. Who created the statues of Heydar Aliyev, National Leader of the Azerbaijani People, in Kiev, Tbilisi and Astrakhan?

57. What principles define the new type of culture in multiculturalism?

58. How can you explain the notions of 'main culture' and 'donor culture' in the context of multiculturalism?

59. What do you understand by the expression 'multicultural elements' in choreography?

60. Give examples showing the relationship between cuisine and multiculturalism.

61. What kind of drink is described in the epic *Book of Dada Qorqud* and Mahammad Fuzuli's *Rindi-zahid* (The Carouser and the Hermit)?

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Chapter 5

MULTICULTURALISM POLICY IN AZERBAIJAN

5.1. Multiculturalism as an Integral Part of the Domestic Policy of the Republic of Azerbaijan

The heads of state of some Western countries have described the policy of multiculturalism as ineffective in managing ethnocultural diversity and have concluded that it has failed. (We mentioned this in the first half of Chapter 3, when considering the objective and subjective reasons for Azerbaijani multiculturalism.) Multiculturalism is fully supported by both the state and the people in Azerbaijan, whereas it is in deep crisis in those Western countries. The Republic of Azerbaijan is one of the rare states to view multiculturalism as state policy. Firstly, multiculturalism is part of the domestic policy of the Republic of Azerbaijan. In this subchapter we shall consider the role of multiculturalism as an important component of domestic policy and reveal its role in maintaining ethnic, racial, religious and cultural diversities and the ethnocultural values that form their basis.

A significant feature of multiculturalism as an integral part of the domestic policy of the Republic of Azerbaijan is the very high level of relations between state and religious bodies. The Republic of Azerbaijan is a democratic, law-governed and secular state and religion is separate from the state.

Four main points show the high level of relations between state and religion in Azerbaijan:

1. *The state ensures religious freedom.*

2. *All religions and religious sects are equal before the law.*

3. *The activities of religious communities are fully supported by the state.*

4. *Interreligious relations are established on the basis of mutual respect and cooperation.*

1. *Ensuring the religious freedom of Azerbaijani citizens is one of the priorities in the domestic policy of the Republic of Azerbaijan, which has chosen the democratic path of development and has a distinctive atmosphere of tolerance and multiculturalism. The Republic of Azerbaijan values the freedom of religious belief of its citizens as part of their rights and freedoms. Religious freedom is based on the Constitution of the Republic of Azerbaijan, on the law 'On freedom of religious belief' and on other normative and legal acts of the Republic of Azerbaijan.*

Religious freedom is ensured in the Republic of Azerbaijan. The third paragraph of Article 25 ('The right to equality') of the Constitution of the Republic of Azerbaijan, says:

'The state guarantees the protection of the rights and liberties of all the population irrespective of their race, ethnicity, religion, sex, origin, property, social status, credo, membership of political parties, trade union organizations and other social affiliations. Restriction of rights and liberties on the grounds of race, ethnicity, religion, language, sex, origin, credo and socio-political affiliation is prohibited.'

Paragraphs One and Two of Article 48 of the Constitution of the Republic of Azerbaijan (Freedom of conscience) say:

'Everyone enjoys freedom of conscience' and *'Everyone has the right to determine independently his/her attitude to religion, to practise any religion individually or together with others, or to practise no religion, to express and spread one's beliefs concerning religion.'*

In December 2014, at the opening ceremony of the Heydar Mosque in Baku President Ilham Aliyev said the following on ensuring freedom of religion in the Republic of Azerbaijan: *'All religious freedoms are fully ensured in Azerbaijan. It seems to me that this area is very important for our comprehensive development. Freedom of religion is completely guaranteed in Azerbaijan.'*

2. *On the second point indicating the high level of relations between state and religion in the Republic of Azerbaijan, i.e. all religions and religious sects are equal before the law, it should be said first of all that this applies only to the religious organizations that have been registered by the State Committee for Work with Religious Organizations.*

The State Committee for Work with Religious Organizations registered 861 religious organizations and communities between 2009 and 2018, of which 21 were non-Islamic and 830 Islamic religious organizations. Of the 31 non-Islamic organizations 20 were Christian organizations, 8 were Jewish, two were Baha'i and one Krishna. Although 96 per cent of the population of the Republic of Azerbaijan is Muslim, the state does not allow any discrimination among the religions. Article 18 (Para. 1) of the Constitution of the Republic of Azerbaijan says: *'All religions are equal before the law.'* Article 5 of the law of the Republic of Azerbaijan 'On freedom of religion' says: *'All religions and religious organizations are equal before the law. Establishing any superiority*

or limitations for one religion (religious movement) and religious association in comparison to another shall not be allowed.'

The division of Muslims into Shia and Sunni sects was a major cause of the socio-economic, political, military and cultural backwardness of the Muslim world. Moreover, the division has caused bloody clashes in the Muslim world. Unfortunately, the Shia and Sunni confrontation manifests itself in different ways in the majority of Muslim countries today too. This confrontation can be seen both within and between states. Azerbaijan is one of the rare Muslim countries where there is no Shia-Sunni confrontation, as the majority of the population ignores this division. One clear illustration of this is that Shia and Sunni Muslims go to the same mosques and pray together. In an interview in 2016 to the Islamic Republic of Iran Broadcasting company on the absence of a Shia-Sunni confrontation, Azerbaijani President Ilham Aliyev said: '*At a time when conflicts rage between Sunni and Shia in a number of countries, Shia and Sunni prayed together at the Heydar Mosque in Baku in January this year.'* The President continued, '*All Muslims live like one family in Azerbaijan. There has never been any conflict on the grounds of sectarianism. There has not been, must not be and will never be even the slightest misunderstanding.'*

3. *The state renders financial and all necessary assistance to all the religious communities. According to the official figures, since 2003 about 250 mosques have been built or restored by the state. The Heydar, Ajdarbay, Taza Pir and Bibi-Heybat mosques and the Imamzada religious, historical and cultural centre are all examples.*

At the same time, the state gave financial support to the building and renovation of the Russian Orthodox, Catholic and Albanian churches and Jewish synagogues. The Russian Orthodox Cathedral of the Holy Myrrh Bearers, which was closed

in 1920 under Soviet rule, was reopened after the restoration of Azerbaijan's independence. The state returned the building to the Russian Orthodox Church and the late Azerbaijani businessman Aydin Qurbanov financed major renovation work, returning the church to its previous appearance. In May 2001, Patriarch of Moscow and All Russia Alexy II attended the reopening of the church and granted it the status of a cathedral church.

In recent years Russian Orthodox, Georgian Orthodox, Albanian-Udi and German Lutheran churches in Baku and various districts of the country have been put at the disposal of believers after substantial repairs and renovation. In 2008 a Roman Catholic Church was built in Baku. With the financial assistance of the state new synagogues were built for the European Jews in 2002 and the Mountain Jews in 2012.

The Azerbaijani government also gives moral support to religious organizations in Azerbaijan. The International Day for Tolerance was celebrated for the first time in the south Caucasus on 16 November in Azerbaijan. On that day in 1999 the National Leader of the Azerbaijani People, Heydar Aliyev, held a meeting with the leaders of the religious confessions on his own initiative. The President of the Republic of Azerbaijan continues this tradition by addressing the Muslim, Christian and Jewish communities on religious holidays and other important dates. He regularly meets them and constantly monitors the environment of tolerance at the national level. Every year the Azerbaijani President attends an *iftar*, a fast-breaking dinner during Ramadan organized by Allahshukur Pashazada, Sheikh ul-Islam of Muslims of the Caucasus. Representatives of other confessions, as well as Muslims, attend the dinner.

4. Interreligious relations based on the principles of mutual respect and cooperation, religious freedom and the equality of

all religions before the law and state assistance to all religious groups has led to inter-religious relations in Azerbaijan based on mutual respect and cooperation. It should be noted that the financial and moral support rendered to various religious groups and contributions to the building and renovation of prayer houses is a progressive tradition arising from the historical past. For example, at the end of the 19th century the Muslim population of Baku made most of the donations to the construction of the Alexander Nevsky Church (known as the Golden Church) in the city. Foreign Jewish organizations, the Board of Muslims of the Caucasus and the Baku and Azerbaijani Eparchy of the Russian Orthodox Church closely contributed to the erection of new synagogues for the European and Mountain Jews. Moreover, representatives of the religious communities in Azerbaijan take part in various events held by different religions. Interreligious relations have been built on the basis of mutual respect and cooperation in Azerbaijan, which helps to prevent the religious separatism observed elsewhere and to strengthen integration in society. Pointing out that religious relations are at a very high level, President Ilham Aliyev said:

'All peoples, confessions and religions live and will continue to live as one family in Azerbaijan. There has never been and will never be any conflict on religious grounds in the country. There is not even any misunderstanding, nor will there ever be. This is the road we have taken and we are showing this road to the world.'

Another significant feature of multiculturalism as an integral part of the domestic policy of the Republic of Azerbaijan is the protection of the ethnocultural values of the various ethnic groups and peoples residing in the country.

Historically, Azerbaijan has been a multicultural state. National minorities residing in its territory were not persecuted or discriminated against because of their ethnocultural values, religion and race. At present over 60 national minorities live in the Republic of Azerbaijan.

The Constitution of the Republic of Azerbaijan and other normative-legal acts protect the rights and liberties of the national minorities living in the Republic of Azerbaijan: for example, Article 21, Para. 2 of the Constitution (On the official language); Article 25, Para. 3 (On the right to equality); Article 44, Paras. 1 and 2 (On the right to national identity; Article 45, Paras. 1 and 2 (On the right to use one's mother tongue); Article 47, Paras. 1,2 and 3 (On freedom of thought and expression); Article 48, Paras. 1 and 2 (On freedom of conscience); Article 127, Para. 10 (On the independence of judges, fundamental principles and prerequisites for the administration of justice). Besides, the Republic of Azerbaijan has joined a number of international conventions on the protection of national minorities; for example, the framework Convention for the Protection of National Minorities was signed by the Azerbaijani government on 1 February 1995, and ratified by the law dated 16 June 2000. The Republic of Azerbaijan joined the UNESCO Convention for the Protection and Promotion of the Diversity of Cultural Expressions under a law dated 26 November 2009, which came into force on 15 May 2010.

Under a number of instructions signed by the President of the Republic of Azerbaijan, substantial socio-economic, educational, cultural, health care, ecological and other projects are being carried out in the regions with substantial national minority populations.

At present some 50 non-governmental organizations (NGOs), national cultural centres, social and public associations and societies tackle various issues in the country, including the protection of the ethnocultural values of ethnic minorities. These

entities and other NGOs in the country are able to apply for financial support for their projects to the Council for State Support attached to the President of the Republic of Azerbaijan. In addition, financial support is given to publications in the languages of the minorities by the State Fund to Support Mass Media attached to the President of the Republic of Azerbaijan.

At present over 15 newspapers and magazines are published in the languages of the ethnic minorities living in Azerbaijan. Azerbaijani radio regularly broadcasts programmes in Kurdish, Lezghi, Talysh, Georgian, Russian and Armenian funded from the state budget. Five local television channels broadcast in the ethnic minority areas, while the following newspapers and magazines are published in the ethnic minority languages: *Samur* and *Qusar* newspapers in Azerbaijani and Lezghi, *Chiraq* and *Alam* magazines in Lezghi; *Tolyshi sado* and *Tolyshon sado* in Talysh and the magazine *Soz* in Azerbaijani and Talysh; the newspaper *Khinaliq* in the language of Khinaliq in Quba District; a page in Georgian in *Shalala* newspaper, published in Qakh; and the newspaper *Birlik* and magazine *Qudyal* of the Jews living in Qirmizi Qasaba (Krasnaya Sloboda) in Quba District. The various cultural centres and communities have their own publications: the Ronayi Kurdish Centre publishes *Dange kurd*; the Russian community in Azerbaijan publishes *Vestnik* and *Oko* and the Sodruzhestvo society publishes *Sodruzhestvo*; the Azerbaijani-Bulgarian friendship association publishes *Akkord*; while the Ukrainian community in Azerbaijan publishes *Visnik*.

There are over 300 secondary schools where the medium of teaching is Russian. The public and private universities have departments where teaching is in Russian. In addition, there are 108 secondary schools (first to ninth grades) where education is in Lezghi and 225 primary schools (first to fourth grades) where education is in Talysh.

Foreign visitors to the country emphasize Azerbaijan's achievements in the sphere of multiculturalism. They have written about their impressions of Azerbaijan for various foreign publications, highlighting the country's favourable environment for multiculturalism and tolerance. For example, Rabbi David Wolpe led a 50- member delegation from Sinai Temple in California, USA to Azerbaijan as part of a project called 'Journey to Azerbaijani Multiculturalism' organized by the Baku International Multiculturalism Centre. He wrote about the environment of multiculturalism and tolerance in Azerbaijan in an article entitled 'Azerbaijan is an Oasis of Tolerance in the Middle East', which was published in *Time* magazine (30 October to 4 November 2016):

'At a meeting the week before in Jerusalem, an Israeli diplomat said to our group: "I would hesitate to walk down the street in Sweden with a kippah, but not in Azerbaijan. In Azerbaijan no one will give you a hard time." I can attest to the accuracy of that statement. For nearly a week I wandered the streets with a kippah and was met with nothing but courtesy and kindness. This is an extraordinary accomplishment and too little known in the world. Azerbaijan is a country with a long and proud history of acceptance of other religious traditions.'

Another visitor, Yael Lerman Mazar, wrote an article entitled 'How Azerbaijan Restored my Hope in Israel' published in *The Jerusalem Post*:

'We arrived in Azerbaijan knowing nothing about this ancient people and new nation-state. We left a week later in love with this proud country, its generous government, and its beautiful people. We left filled with a renewed hope that coexistence between Muslims and Jews can be genuine, deep-rooted and all-encompassing. Upon arrival, we learned some basic facts about Azerbaijan that seemingly do not exist in this combination anywhere else. First, it is

a Muslim, democratic nation. Second, there has never been a pogrom in Azerbaijan. There is simply no anti-Semitism. This is not just a function of no incitement to violence by clerics. The people are proud of their pluralism and ethnic communities.'

Azerbaijani President Ilham Aliyev has taken a number of important measures to strengthen the multicultural environment in country. He signed an instruction on 28 February 2014 to set up a state advisory service on international, multicultural and religious affairs, an instruction on 7 May 2014 to set up the Knowledge Foundation attached to the President of the Republic of Azerbaijan and another instruction on 15 May 2014 to set up the Baku International Multiculturalism Centre. A presidential instruction of 11 January 2016 made 2016 the Year of Multiculturalism in Azerbaijan, while an instruction on 11 March 2016 confirmed the Action Plan for the Year of Multiculturalism. Chapter II, Section 4 considers in more detail how each of these institutions and decrees has helped the success of the policy of multiculturalism in Azerbaijan.

As an integral part of domestic policy multiculturalism creates the right conditions for the management of ethnic, racial, religious and cultural diversity within the country and the protection of the values that form the basis of this diversity. This conforms to the norms and principles of democratic society. The protection of ethnocultural values is, therefore, an integral part of human rights. Some Western countries do not wish to acknowledge Azerbaijan's achievements in the sphere of multiculturalism and apply double standards to it. As Academician Ramiz Mehdiyev wrote in his article 'On the sources of the degradation of European structures or the policy of double standards towards Azerbaijan': *'It would be no bad thing if they adopted Azerbaijan's experience of tolerance and multiculturalism, which has taken shape down the centuries.'*

To sum up, the very high level of relations between state and religion, the protection of the ethnocultural values of the different peoples and ethnic groups living in Azerbaijan and their integration into society as a result show that multiculturalism is an integral part of the domestic policy of the Republic of Azerbaijan and exerts considerable influence upon it. As an integral part of domestic policy, multiculturalism manages ethnocultural diversity and deepens the integration process in society. The deepening integration process also prevents conflicts that might occur on ethnic and religious grounds.

5.2. Religious Diversity in Azerbaijan

As one of the first places in the world inhabited by man, Azerbaijan is also a place where religious beliefs emerged, including belief in the afterlife. Since ancient times religious ideas and beliefs have been widespread there. The country's favourable geographical location, mild climate and rich natural resources have been a focus of attention in all periods of history. At different times these factors have played a particular role in attracting numerous ethnic and religious groups to settle in Azerbaijan. A major attraction for people of different nations and religions to Azerbaijan was the culture of the people populating the region, their friendly attitude towards other religions and the tolerance that was their way of life.

In ancient times religious rituals and ceremonies played an important role in the lives of the people living in the territory of Azerbaijan. They worshipped fire, water, trees, mountains, the spirits of their ancestors, stars and different natural phenomena. The pictures carved on the rocks of Qobustan are confirmation of the importance of these religious rituals and ceremonies. Although

millennia have passed, some elements of these beliefs remain in peoples' memories and can be seen in their way of life.

These examples prove once more that the ideas of paganism among the population of Azerbaijan go back to ancient times and that they followed different beliefs. Moreover, archaeological excavations have revealed big stone idols in Khinisli, Daghkolani and Chiraghli, anthropomorphic figures in Ismayilli and clay statues in Mingachevir.

One of the religions to emerge in the 6th century BCE in the historical Azerbaijani territories and spread widely there and also in Iran, India and Central Asia is Zoroastrianism.

Zoroastrianism maintained its status as the state religion for a long time, but began to weaken in the 7th century when Islam began to spread in the region. Zoroastrianism covered a wide area and still has worshippers in India and Iran today. It is one of the contributions made by the Azerbaijani people to the cultural values of the world. Even when Islam was at its most widespread, the fire-worshippers' temple in Surakhani near Baku continued to function, right up until the 20th century. Today this temple is one of Azerbaijan's main cultural monuments.

The number of Zoroastrians is not so large today. At present there are approximately 130,000 followers of the religion across the world, mainly in the states of Maharashtra and Gujarat in India. Small groups of Zoroastrians live and worship in such cities as London, New York, Chicago, Boston and Los Angeles.

A monotheistic religion widespread in Azerbaijan, which has benefited from the cultural richness of the Azerbaijani people, is Judaism. This religion appeared in the 8th century BCE and its main difference from Islam and Christianity is its national character, i.e. only Jews follow it. The history of the arrival of the Jews in Azerbaijan is very old; they often suffered persecution in the countries in which they settled, so they decided to come to

Azerbaijan. Judaism is the first religion to have come to Azerbaijan from outside and the first religion with a belief in the afterlife to spread in this country.

The Jews living in many countries around the world are not treated equally. But at all times in history in Azerbaijan they have felt themselves to be equal members of a large family, surrounded with the attention and care of the local population, and have lived freely and independently. This attitude has led to the survival to this day of Krasnaya Sloboda (Qirmizi Qasaba or Red Settlement) in the district of Quba as the only place inhabited almost solely by Mountain Jews to this day.

One of the hypotheses concerning the origin of the Mountain Jews and their settlements in Azerbaijani territory is that they are descended from the ten Jewish tribes that merged with one another after their capture by Assyrian King Sargon II in 721 BCE. Other hypotheses are that they were formed from the Karaims, Khazars and Tats. According to some researchers, the Mountain Jewish community emerged as a result of several waves of immigration to the Caucasus region of Iranian Jews.

The most densely populated settlement of Mountain Jews in the 18th century was in the Quba khanate. For a long time this was the largest Mountain Jewish community. It had three synagogues and was known as 'the Jerusalem of the Caucasus'.

Oghuz District in northern Azerbaijan is another area densely populated by the Mountain Jews. Since the 17th century Jews from the province of Gilan in Southern Azerbaijan have lived there and have integrated with the population of neighbouring Jewish villages.

In the second half of the 19th century the development of the oil industry in Absheron turned Baku into the biggest industrial centre in the south of the Russian Empire. At that time Mountain Jews from various regions of Northern Azerbaijan streamed to

Baku, enriching its ethnic diversity. From the end of the 18th century Mountain Jews lived in the northern districts of Baku and created their own Jewish neighbourhoods there.

In the years of Soviet power the Mountain Jews preserved their religious customs and traditions with great difficulty. After the restoration of the independence of the Republic of Azerbaijan a new era began in the life of the ethnic minorities living in the country, including the Mountain Jews. The state protected the rights and freedoms of national and religious minorities and supported the development of their cultures and languages. The religious communities underwent state registration, new synagogues were built and national and religious ceremonies and holidays were freely celebrated.

At present six synagogues function in Baku, Quba and Oghuz, while prayer houses of the Jewish religious communities function in Ganja and Sumqayit. A 200-year-old Mountain Jewish synagogue in Krasnaya Sloboda reopened in October 2010 after major renovation. On 27 October that year, on the initiative and with the support of Ilham Aliyev, President of the Republic of Azerbaijan, the construction of a synagogue began in Baku, funded from the state budget. The synagogue was ceremonially opened on 5 April 2011.

The oldest community to come to Northern Azerbaijan after the Mountain Jews was the Georgian Jews. They are members of the Jewish community who lived in Georgian territory and speak the Georgian language. According to some sources the Jews inhabited Kartli and Iberia back in the 7th century BCE; in other words, after the destruction of the First Temple and the capture of many Jews and their exile in Babylon.

In 1899 the Russian Imperial Ministry of Internal Affairs permitted the Jews to build a synagogue in Baku on condition that they pay 25 roubles as a community tax. The Jews living in Derbent, Quba, Shamakhi, Shaki and Ganja helped to raise funds for the

Jewish community in Baku for the construction of the synagogue. Azerbaijani oil barons and philanthropists played a special role in the collection of funds as well.

After the restoration of the independence of the Republic of Azerbaijan a new stage began in the life of the Georgian Jews, as it did in the life of other Jewish communities. There was a considerable fall in the number of the Jews wanting to emigrate. The Jews began freely to celebrate their national religious holidays and their children studied in the Republic of Azerbaijan as citizens with equal rights with the dominant ethnos of the country. Since 1995, the President of the Republic of Azerbaijan has congratulated the Jews every year on the occasion of Rosh Hashanah, the Jewish New Year holiday.

Another Jewish community living in Azerbaijan is the European Jews, in other words, the Ashkenazi. Ashkenaz is the name of a Jewish kingdom, which was used later in reference to Jews who moved to Germany in the Middle Ages. According to Jewish tradition, the grandson of Japheth (son of the Prophet Noah) of the legendary Ashkenazi line, lived in Germany and gave this name to that country. Over time this became the name of the Jews living in Germany and also of those living elsewhere in Europe.

Many scholars have studied the historical formation of the European Jews and their specific features. Based on linguistic, genetic, anthropological and historical research, the scholars concluded that the Ashkenazi settled in the territory of Poland, or to be more exact, along the upper banks of the Vistula roughly 700 to 800 years ago, as part of the migration flows of various peoples of Jewish origin.

The settlement of the European Jews in Northern Azerbaijan dates back to the 19th century. The Second Russo-Iranian war in 1826-28 ended with the signature of the Treaty of Turkmenchay. As a result, tsarist Russia strengthened its position in the Caucasus,

which increased the migration and settlement of Ashkenazi in Azerbaijan from the second half of the 19th century.

In 1897 approximately 2,500 Jews lived in Baku and the majority of them were European Jews. By 1913 the number had grown to some 10,000. In 1910 a synagogue was built in Baku, as in other areas with Jewish communities, and the synagogue became not only a prayer house, but also an educational centre.

At the beginning of the 20th century the European Jews took an active part in political life in the country, creating their own political parties. For example, the Ashkenazi who came to Northern Azerbaijan from the western provinces of the Russian Empire, where the Jews suffered pogroms, formed their own political party Poaley Sion (the Workers of Zion). The party brought together craftsmen, workers, some groups of the intelligentsia and the petty bourgeoisie.

During the years of Soviet power the religious community and the synagogue of the European Jews functioned in Baku, but with a limited number of members. In 2002 a magnificent synagogue was built for the Ashkenazi in Baku. At the time this synagogue was one of the largest in Eastern Europe.

The Azerbaijani people have taken care of the Jews living among them down the centuries, always treating them kindly and with respect even when anti-Semitism began to rage in the world. Today the Jews in Azerbaijan are far from anti-Semitism and live in an atmosphere of tolerance. The Jews who came to work in Azerbaijan many years ago have already become worthy citizens of the country, and in its turn the Republic of Azerbaijan has turned the country into an eternal motherland for them.

Some 16,000 Jews live in Azerbaijan today. They take an active part in the political, economic, social and cultural life of the Republic of Azerbaijan. The Jewish communities are considered the most active religious organizations in the Republic of

Azerbaijan and many of their organizations have received state registration and function freely in the country. The Azerbaijani-Israeli Friendship Centre, the Jewish Agency Sochnut and the Joynt and Vaad L-Hatzolah committees operate to protect and preserve Jewish traditions. There are also religious schools, Jewish cultural centres such as the Yeva (Eve) Women's Society and other non-governmental organizations. The Hebrew language is taught in the Faculty of Oriental Studies at Baku State University.

It should be noted that the Ohr Avner Chabad Education Centre for Jewish children in Baku was established by the Heydar Aliyev Foundation and Ohr Avner International Foundation as part of the project Azerbaijan – Address of Tolerance. On 4 October 2010, the Education Centre was ceremonially opened with the participation of the President of the Republic of Azerbaijan Ilham Aliyev and the first vice-president of the Republic of Azerbaijan Mehriban Aliyeva.

Christianity is another religion widespread in Azerbaijan. The three main branches of Christianity – Orthodoxy, Catholicism and Protestantism – are all present in Azerbaijan. When considering Christianity, it is impossible not to mention the Caucasian Albanian Church and its history. The Albanian Church is one of the ancient apostolic churches not only of the Caucasus, but the entire Christian world. Some of the first Christian communities are thought to have formed on the territory of Caucasian Albania. The 8th century Albanian historian Moisey Kalankatuklu noted in his *History of Agvan* that Caucasian Albania was the first country to adopt and spread Christianity; its first capital was Qabala, then Partav (present-day Barda), where the first Christian communities were formed. In the 2nd century the first Christian communities emerged there and in the first quarter of the 4th century (313), the Albanian tsar Urnair of the Arshakid dynasty declared Christianity the official religion of the country. Researchers think that the

Albanian Church, which emerged in Azerbaijan, is one of the first apostolic churches in the entire Christian world.

The Albanian state collapsed in 705 and Arab emirs began to rule the country. The Albanians were subject to ethnic, cultural, ideological and ethno-linguistic assimilation. Those who adopted Islam integrated into the Turkic tribes. Nevertheless, the local Christian churches, which functioned in the 8th to the 13th centuries, attempted to preserve the religion in the country. Albanian church complexes such as Qum (in Qakh District), Khotavang (in Kalbajar District), Ganjasar (Aghdara District) and others functioned in the remote parts of the Lesser Caucasus and the foothills of the Greater Caucasus.

After the occupation of the southern Caucasus by the Russian Empire the scope for the Albanian Church to maintain its confessional independence was greatly restricted. The tsarist government made several concessions to the Armenian Catholicos, one of whose demands was the abolition of the autocephalous Albanian Church and its patriarchate and their subordination to the Armenian Church. As a result, in 1836, a special decree of the Russian Holy Synod and rescript (legal decree) of Tsar Nicholas I, the Albanian Christian Church which had its own separate charter and specific rituals, was abolished and all its property, including its archives, was given to the Armenian-Gregorian Church.

The Albanian population was gradually exposed to religious and ethnic assimilation. The population of the plains embraced Islam and became Muslim, while the Albanians living in the south-west of the Lesser Caucasus became Armenian under the pressure of the monophysite Armenian Gregorian religion, and those living in the north-west of the Lesser Caucasus became Georgian under the active influence of the dyophysite Georgian Orthodox Church. Nevertheless, not all the Albanians were assimilated. Some Albanians living in Karabakh and Zangazur settled on the

left bank of the river Kur. This is an area long inhabited by the Udi, who are considered the descendants of the Albanians and still live in the Oghuz and Qabala districts of Azerbaijan. The Albanian-Udi religious community and churches belonging to them still function today.

In the early 19th century, Orthodoxy was spread in Azerbaijan as a result of tsarist Russia's 'settlement policy' in the region. In 1815, the first Orthodox Church was built in Baku. This decision was legally approved by decree of the commander-in-chief of Russian troops in the Caucasus, Gen. Rtishchev, and funds were collected for the construction of the new church. Since the construction work required a lot of time, the believers needed a temporary place of prayer. An old mosque building near the Maiden Tower, which was being used as a food store at the time, was turned into the Saint Nicholas Orthodox Church and a priest, David Ivanov, was invited from Tbilisi to perform religious rituals there. In 1850-58, the church was replaced with a new Saint Nicholas Church, which was built near the Double Gates to the Icheri Shahar (Old City). The old church was unfit for services and remained closed for some time. In 1892, it was renovated and turned into a small church. At that time, churches also functioned at the Bayil naval base and the military barracks in Baku.

From the second half of the 19th century the rapid development of the oil industry in Azerbaijan attracted many specialists and labourers from different parts of the Russian Empire. As a result, the Russian Orthodox population increased in Northern Azerbaijan and larger churches were needed. In 1888-98, the Alexander Nevsky Church was built in Baku. This was the largest and grandest Orthodox Church in the south Caucasus in the 19th century. Tsar Alexander III and members of the royal family attended the ceremony to lay the church's foundation stone.

After the establishment of Soviet power in Azerbaijan, there was a fall in the number of Russian Orthodox churches and of other places of worship. Religious institutions lost their registration and prayer houses and churches were closed. During the period of militant atheism, particularly in the 1930s, many church buildings were destroyed and thousands of priests and believers suffered repression.

After independence Azerbaijan took important measures to restore freedom of conscience and regulate the activities of religious institutions, creating great opportunities for the independent activity of different confessions. The Holy Synod of the Russian Orthodox Church and Patriarch of Moscow and all Russia Alexy II issued a decree on 28 December 1998, restoring the Eparchy of Baku and the Caspian and appointing a respected clergyman, Alexander Ishein, its bishop.

In May 2001 Patriarch of Moscow and All Russia Alexy II came to Azerbaijan and blessed the Eparchy of Baku and the Caspian. During his visit he was received by the National Leader of Azerbaijan Heydar Aliyev. In September 2005 the Patriarch paid his second visit to Azerbaijan, where President Ilham Aliyev presented him with a state honour, the Shohrat order, for his services to developing friendship between the Russian and Azerbaijani peoples. The Patriarch also honoured Ilham Aliyev with the Saint Sergey Radonezhsky award, one of the highest awards of the Russian Orthodox Church. This all shows how the Russian Orthodox Church is valued and supported by the administration of the Republic of Azerbaijan.

Under a decree of the Holy Synod of the Russian Orthodox Church, the name of the Eparchy of Baku and the Caspian was changed to the Eparchy of Baku and Azerbaijan in 2001. The eparchy now has five churches and a prayer house, while an Orthodox cultural and religious centre, built on the instructions

of President Ilham Aliyev, has been functioning since its opening ceremony on 15 November 2013.

Roman Catholicism, another branch of Christianity, began to spread in Azerbaijan in the early 14th century. In 1320 French Friar Jordanus Catalani, also known as Jordan of Severac, visited Baku and other cities of Azerbaijan. Researchers believe that Franciscan Friar Odoric of Pordenone was in Azerbaijan in the same period too.

Nevertheless, Catholic communities did not spread in Azerbaijan until the 17th century, when different Roman Catholic orders, such as the Carmelites (established in the 12th century), the Dominicans (established in the 13th century), the Augustinians (established in the 13th century), the Capuchins (established in the 16th century) and the Jesuits (established in the 16th century) founded churches and education centres in Baku, Shamakhi, Ganja, Tabriz, Nakhchivan and other cities.

After the occupation of Northern Azerbaijan by the Russian Empire, all the Catholic groups stopped their work. The late 19th and early 20th centuries were an important period in the history of Catholicism in Azerbaijan, because the number of foreigners who were members of the Catholic Church and other western churches increased rapidly in Azerbaijan. This was because of the oil boom in Baku and the exile to the Caucasus of Polish insurgents and other Catholics living in territories that were now part of the Russian Empire. The first Catholic parish was founded in Baku in the 1850s, following the exile of Catholic soldiers to the Caucasus.

In the 1880s there were over 1,000 Catholics in Baku. In this period the Baku Parish gained independence. In 1895 the Church of the Virgin Mary's Immaculate Conception was built and its work was officially confirmed by decree of the tsar in 1900. In addition, the Church of the Holy Cross was built in 1900 in the Baku cemetery. A grander Church of the Virgin Mary's Immaculate

Conception was built in the Gothic style in 1912. This church was demolished during the Soviet era in 1931 or 1934, and its priest, Stephan Demiurov, was arrested and then shot for secretly performing religious rites.

After Azerbaijan regained independence, the Catholic community resumed its work in 1992. A group of Catholics wrote to the Vatican, asking for a priest to be sent to perform mass. In 1996-97 Timon Titus Khmeletski, secretary of the Vatican embassy in Tbilisi, visited Baku several times and met the people interested in restoring the community. On 2 April 1999, the Catholic community was officially registered in the Republic of Azerbaijan.

On 23 May 2002, the head of the Catholic Church, Pope John Paul II, paid a visit to Azerbaijan at the invitation of President Heydar Aliyev. This visit had an important impact on the development of relations between the Vatican and the Republic of Azerbaijan. On the instructions of President Heydar Aliyev land was allocated for the construction of a Catholic church. Cardinal Tauran, head of the Vatican delegation that visited the Republic of Azerbaijan in 2004, blessed the land according to the traditions of the Catholic Church. Vatican official Crescenzio Sepe visited Azerbaijan a year later and was received by President Ilham Aliyev. He held meetings with the leaders of other religious communities and blessed the church at a foundation-laying ceremony. Construction of the Church of the Immaculate Conception of the Virgin Mary was completed in February 2007. In April that year Archbishop Claudio Gujerotti, Apostolic Nuncio of the Catholic Church in the South Caucasus, dedicated the new church and performed the first prayers there. The official opening ceremony took place when Cardinal Tarcisio Bertone, Secretary of State of the Vatican, visited the Republic of Azerbaijan in March 2008. President Ilham Aliyev and the first vice-president Mehriban Aliyeva, who is also president of the Heydar Aliyev Foundation and goodwill

ambassador for UNESCO and ISESCO, took part in the ceremony along with the leaders of religious communities in Azerbaijan and representatives of the state and diplomatic corps.

The Church has been working with the Heydar Aliyev Foundation since 2009. A memorandum on mutual understanding and cooperation between the two parties gave an impetus to collaboration and the implementation of different joint projects.

Protestantism, the third biggest branch of Christianity, spread in Azerbaijan in the first half of the 19th century. German Lutherans began to settle in tsarist Russia, particularly in the south Caucasus, in that period and established the German colonies in Goygol (Helenendorf) and Shamkir (Annenfeld). The Lutheran churches built in these towns are still there today.

With the arrival of German industrialists in Azerbaijan new Lutheran churches were built in Gadabay and Baku in the late 19th and early 20th centuries. In 2010 President Ilham Aliyev instructed the renovation of the Lutheran Church of the Saviour, built in Baku in 1899. Members of the Evangelical Lutheran Church of the Saviour are able to hold services in the church.

Various Protestant communities function in Azerbaijan, including the Evangelical Lutheran Community of the Saviour, the New Life and Word of Life communities.

There are also Jehovah's Witnesses in Azerbaijan.

From the 1830s, Russian-speaking communities from the central regions of the Russian Empire began to settle in the south Caucasus. One community was the Molokans, who lived in different parts of Azerbaijan, particularly in Shamakhi, Ismailli, Gadabay, Goygol, Quba, Jalilabad, Lankaran and Masalli. At present official religious communities of Molokans exist in Baku and Sumqayit, as well as in the village of Hilmilli in Qobustan District and the settlement of Ivanovka in Ismayilli District.

After the independence of Azerbaijan a Baha'i religious community reformed and was officially registered. Moreover, an Indian Krishna religious community formed and today the members of both religious communities live and practise their faith in Azerbaijan.

Another religion that made a deep mark in the history, culture, spiritual and moral life of the Azerbaijanis is Islam. For 14 centuries the history of Azerbaijan has been closely connected with Islam. Despite great difficulties in the Soviet period the Azerbaijanis preserved the values of Islam and protected them as their spiritual heritage.

Christianity reached Azerbaijan before Islam, but covered only some parts of its historical territories – namely, Caucasian Albania, while the southern part of Azerbaijan, that is, Atropatena, remained Zoroastrian. Islam, however, spread to all the historical territories where the Azerbaijani Turks lived and has preserved its dominant position for 14 centuries.

The spread of Islam among the Turkic peoples, including among the Azerbaijani Turks, was an event of historical importance. As consciousness of religious unity is much stronger than consciousness of national unity Islam laid the foundation of the new Muslim civilization. With the adoption of Islam the Turkic peoples joined a broad and rich civilization, which Islam developed and enriched further.

Islam spread to the Caucasus through Azerbaijan. As a logical result, Azerbaijan plays the role of religious centre for all the Muslims of the Caucasus, which is acknowledged by academic and religious circles.

Islam began to spread in Azerbaijan from 639. Historians divide the spread of Islam into several stages. The first stage covers the years of conquest from the mid-7th to the early 8th centuries. Isfandiyar ibn Farrukhzad, marzban of Azerbaijan, was defeated

in the battles and signed a peace treaty with the Arabs in 639. During that period the Arabs occupied Ardabil, Tabriz, Nakhchivan, Beylagan, Barda, Shirvan, Mugan and Arran, advanced along the shore of the Caspian Sea and captured Derbent. According to historical sources, the majority of the Azerbaijani population adopted Islam in the reign of Ali ibn Abi Talib (656-661). The Islamic forces took many territories peacefully and some by force. The Arabs imposed taxes on the people in the occupied territories, signed peace treaties with them and continued their conquest. They did no harm to those who accepted their terms. They imposed taxes on the representatives of other religions, while war was declared on those who did not adopt Islam and did not want to pay taxes. At the end of that period Islam became the dominant religion in Azerbaijan. In 705 the Albanian state collapsed and the Albanian church lost its independence.

The second stage covers the period from the early 8th century until the rule of the Buyids in Iraq and western Iran. During the collapse of the Abbasid Caliphate, a number of independent feudal states emerged in Azerbaijan and refused to obey the Caliphate. The most powerful of them were the Shirvanshahs, Shaddadids, Sajids, Sallarids and Ravvadids. In that period paganism and Zoroastrianism lost their dominance, Judaism preserved its existence and the Albanian church gained independence. But as its sphere of influence weakened, religious rites were performed in the Armenian language.

The third stage (935-1055) covers the years of the reign of the Buyids. At this time moderate Shiism spread in different parts of Azerbaijan, including Derbent. The Sunni Hanafi and Shii Imami became the dominant schools of thought. Sufism found many followers and Sufi monuments were created in Azerbaijan.

The fourth stage covers the era of the Seljuk Empire (mid-11th century to the mid-13th century). There were conflicts among the Shirvanshah, Shaddadid and Ravvadid states in Azerbaijan in the

mid-11th century, which weakened their defences against external attack. This was the situation in which the Seljuk Empire was formed and absorbed several countries, including Azerbaijan. In that period Sunnism became predominant, while the Shafi'i school was the leading school of thought and Sufism spread over a large area.

The fifth stage is the period of the Mongol conquest (from the first half of the 13th century to the second half of the 15th century). During this period some cities of Azerbaijan, particularly Ganja and Shamkir, were razed to the ground. The Mongols took control of Baku, Tovuz and other cities. After the occupation of Derbent in 1239, all the territories of Azerbaijan were annexed to the Mongol Empire. Sufism spread even further while Hurufism gained predominance in Azerbaijan.

Abul Hasan Aliyyul-Ala and the poet Nasimi (died 1417) were the most notable representatives of Hurufism. Seyyid Yahya Shirvani Bakuvi Khalwati (died 1464), the second leader of the Khalwati sect of Sufism, enjoyed considerable popularity. Various Sufi orders, including the Naqshbandi, spread across Azerbaijan and from there to the north Caucasus.

The sixth stage covers the reign of the Safavids (1501-1786) and from the 16th century the Ottoman Empire (1281-1924). The Safavids took control of Ardabil, Mugan and Karabakh in the mid-15th century.

The high point of the Safavid dynasty coincided with the Mongol conquests. Sufi orders were created in the 13th century in the territories occupied by the Mongols and spread among craftsmen and peasants. One of the orders was created in Ardabil at that time and was connected with Sheikh Safiaddin Ishaq al-Musavi al-Ardabili. The Safaviyya order spread for a short time in Azerbaijan, Iran and other oriental countries.

That period witnessed severe clashes between the Safavid and Ottoman empires over the occupation of Azerbaijani territories.

When Azerbaijan was occupied by Russia a new stage of relations between state and religion began. During that period religious leaders were repressed and were forbidden to perform religious rites and ceremonies.

It is an undeniable fact that tolerance is a specific feature of the Azerbaijani people. It should be noted that Islam played a very important role in the formation of the environment of tolerance and culture in Azerbaijan. In Islam, the traditional religion of the Azerbaijanis, tolerance is highly appreciated as a moral and spiritual value and culture. History confirms that, buoyed by their own beliefs, Muslims have not only shown tolerance towards people of other religions, but have also helped them to build their prayer houses and keep their faiths alive.

Azerbaijan mobilized all its resources to ensure that Islamic culture flourished and soon took its place as an outstanding member of this culture. It gave to Islamic culture such poets of genius as Nizami and Fuzuli, the philosopher Bahmanyar, the Sufi thinkers Suhrawardi, Naimi and Nasimi, and the architect Ajami.

After regaining independence Azerbaijan created the right conditions for the development of other forms of social consciousness, particularly for the spread of religion, science and philosophy. Great opportunities were created for the work of different religious institutions, new religious communities emerged, mosques were built in the towns and districts of the republic and several holy sites destroyed during the Soviet regime were restored.

The Bibi-Heybat Mosque, which was demolished in the 1920s, was reconstructed thanks to the care of Heydar Aliyev, National Leader of Azerbaijan. A building was constructed for the Islamic University near Taza Pir Mosque. Opportunities were created for hundreds of believers to perform pilgrimages to Mecca and

to other holy sites of Islam. The Koran, the holy book of Islam, was translated into Azerbaijani, and new religious journals and newspapers were published. The Baku Madrasa (higher Muslim school) which functioned in 1989-90 was transformed into the Baku Islamic Institution in 1991, and was renamed the Baku Islamic University in 1994. New madrasas opened in different towns and districts.

A Scientific-Religious Council was set up in 1997 with the participation of renowned Islamic scholars and representatives of the Board of Muslims of the Caucasus in order to preserve Islamic values and prevent the dissemination of detrimental religious doctrines. Research into Islam and Islamic civilization grew, while international conferences and symposiums were held in many different places.

After the return of National Leader Heydar Aliyev to the political administration of Azerbaijan, special care was taken of the clergy and Islamic values as part of broader moral and spiritual values, and attention was paid to relations between Azerbaijan and Muslim countries. The President of the Republic of Azerbaijan Ilham Aliyev, a worthy successor to the National Leader of the Azerbaijani People Heydar Aliyev, takes care of Islamic values and mosques, and works to reconstruct historical monuments. The Board of Muslims of the Caucasus, the religious centre of Azerbaijani Muslims and its chairman Sheikh ul-Islam Allahshukur Pashazada, play a special role in broadening interreligious dialogue, strengthening tolerance and ensuring peace in the Republic. The Board of Muslims of the Caucasus has close relations with religious organizations in other countries. It holds meetings and conferences at home and abroad in order to ensure mutual understanding among the members of other religious communities functioning in Azerbaijan.

The rich Islamic values are seriously protected in Azerbaijan, religious holidays are celebrated at the state level and many forums of international importance are held in Azerbaijan. Azerbaijan takes an active part in the cultural and political life of the Muslim world.

5.3. Relations between State and Religion in Azerbaijan

Azerbaijan has rich traditions and experience of religious tolerance and managing relations between state and religion. These relations have passed through different stages, facing grave historical challenges, to reach their current state. Despite persecution and repression in different periods of history, the Azerbaijanis remained loyal to national and moral and spiritual values and tolerant of other religions and cultures. The Azerbaijani government and the Azerbaijani people keep alive these rich traditions today and work diligently to pass them on to future generations.

The events of the last three centuries made themselves felt in the field of relations between state and religion. The early 19th century constituted a grave period in the history of Azerbaijan and is remembered as a new stage in history by the Azerbaijani people. At that time, various khanates, including the khanates of Baku, Quba and Derbent, were occupied and ruled by Russia. Both Iran and the Ottoman Empire opposed this occupation. In 1804 Iran waged war against Russia, and the Ottoman Empire did likewise in 1806; both were defeated by the Russians. After a hard, long struggle, a peace treaty was signed in 1813, in the village of Gulustan in Karabakh, under which the northern Azerbaijani khanates were annexed to Russia.

In the early years of the occupation the Russian administration was liberal towards the local khans; the Russians did not interfere in the domestic affairs of these khanates and were wary of the Muslim

clergy whose authority was much stronger than that of the local rulers. But in the 1820s this policy changed and a harsher stance was taken towards religion. Tsarist Russia used different pretexts to interfere in religious affairs, which changed the previously loyal attitude of the local people towards Russia. In those years tsarist Russia tried to convert the local people to Christianity and to exaggerate the sectarian differences among Muslims, particularly between Shia and Sunni.

The harsh, hostile policy towards the religion of Islam and local Muslims cost tsarist Russia dear. Insurgencies at different times showed that the clergy were still dominant and had not lost their standing among the population despite the efforts of the Russian Empire. The authoritarian policy did not strengthen local authority; tyranny caused displeasure and hatred among the wealthy in society and the public at large. Taking into account the potential to aggravate the situation, tsarist Russia reviewed its policy towards religion in the 1840s, sending a special commission to the south Caucasus. As a result, official documents were drawn up to restore some of the previous rights and privileges of the clergy, to give more authority to the sharia courts, which made judgments based on Islamic law, to present awards and honours to the clergy who served the government loyally and to pay a salary from the state's coffers to the clergy who held positions. Tsarist Russia had already been working with many clerics loyal to the government, but the clergy still presented danger to the government because of their faith, world outlook and work to enlighten and educate communities. The administration did not put their trust in well-educated clerics who remained committed to religious and national values. The most important thing for the Russian government was not the clerics' knowledge of Islam, but their knowledge of the Russian language and Russian laws.

The government tried to make the clergy loyal to them, to separate them from the people and to spread ignorance and illiteracy by giving high religious positions to uneducated clerics, thereby undermining the people's confidence in their religious leaders.

Though a new stage in the treatment of religion had begun, for a long time tsarist Russia could not resolve the socio-economic problems and the political and legal status of the Muslim clergy. Finally, on 5 April 1872, the 'Regulation on the management of the Muslim clergy of the trans-Caucasus' was adopted by decree of Alexander II, and remained in place until February 1917. According to this regulation, government bodies now supervised the Muslim clergy and made all appointments. Furthermore, the government took control of the work of the mosques and their employees; separate boards were set up for Shia and Sunni Muslims and the new positions of Sheikh ul-Islam of the Caucasus and Mufti of the Caucasus were established. The spiritual boards began to work on the ground through provincial councils, ghazis and the clergy of mosques. Both boards were based in Tbilisi.

The policy of tsarist Russia towards religion was rather severe and contained several prohibitions and restrictions. Yet, the Azerbaijanis did not give up their faith and fought against that policy, clinging tightly to their national and moral values.

The late 19th and early 20th centuries were a time of significant change and upheaval, marked by war, rapid socio-economic change and the establishment of new political parties and organizations. In those days the economic situation worsened in Russia, strikes broke out across the country, and the government lost its previous power. Taking into account this dismal situation, the government made significant decisions and attempted to ensure the rights and freedoms of citizens. However, this was not enough to establish stability and protect the government.

Tsar Nicholas II convened the State Duma on 11 December 1905. The Caucasian Muslims had the right to take part in the Duma. Taking advantage of this historic opportunity, the Azerbaijani intelligentsia began to take an active part in the political process and to create new organizations with the aim of liberating the people from oppression. To this end, articles urging the people to awake and unite and seize the historic opportunities were frequently published in the press. This all contributed to Azerbaijan's struggle for independence in the late 19th and early 20th centuries.

In those days tsarist Russia tried to cause clashes among Muslims and to destroy their solidarity by exaggerating the differences between the sects. This was a deliberate policy as clerics with a strong sense of national identity and Taza Pir Mosque as a beacon of morality played a significant role in establishing democratic organization in Northern Azerbaijan, which had been part of the Russian Empire for a long time.

Tsarist Russia took the danger seriously and tried to pre-empt Muslim solidarity. The Russian Imperial Ministry of Internal Affairs said in a letter to the tsar's Council of Ministers in 1910:

'It has been noticed that religious and nationalist propaganda has been growing among the Tatar-Muslims living in Crimea, the Caucasus, the Volga region and beyond the Urals under the influence of domestic and foreign policies. The government cannot remain indifferent to propaganda that not only promotes the religious and cultural independence of the Muslim population of Russia but also attempts to Islamicize and Tatarize the "aliens" of various tribes and faiths living in the remote eastern areas of the country.'

At that time most of the large religious buildings were places of public debate and the clergy constituted a stratum of society

that supported national awakening. The Taza Pir Mosque and the Ismayiliyya building were places of this kind. Both tsarist officials and the Bolshevik-Dashnak gangs were aware of the role of the Taza Pir Mosque and the clergy in the struggle for the unity of the Azerbaijani people. When associations of Dashnaks and Bolsheviks began genocide against the Muslim people on 31 March 1918, they targeted the Ismayiliyya, a magnificent building that had played a special role in the social and political life of Azerbaijan in the early 20th century and in scientific and religious enlightenment of the Muslims. They set fire to the Ismayiliyya and to the editorial office and printing house of *Kaspi* newspaper, destroying 5,000 recently printed copies of the Koran in the process.

The clergy of Taza Pir Mosque, united by a sense of national identity, were among the leaders who took preventive action and organized the funerals of tens of thousands of Muslims killed in the genocide of March 1918. Alongside the clergy, the national intelligentsia also came to Taza Pir Mosque, urging the people to remain stoical and united.

At last, on 28 May 1918, the Azerbaijan National Council proclaimed the independence of the Democratic Republic of Azerbaijan, which was the first secular, democratic republic in the Muslim world. The creation of the first national, democratic republic coincided with a very complex period in history. Enemies at home and abroad who did not accept the independence of Azerbaijan provoked clashes and unrest, trying to prevent the sound establishment of the state.

In spite of the difficulties, the government determined the main principles of the state in all fields, including the relationship between state and religion. The years of discrimination against Islam came to an end; religious values became part of national ideology; religious freedom was ensured for everyone and the conditions ensured for the free observance of religious rites and

ceremonies. Protecting the national interests of the state, the government considered it a priority to collaborate with both Muslim and Christian countries.

The new administration of the Democratic Republic of Azerbaijan was constituted on 17 June 1918. A Ministry of Enlightenment and Religious Freedom was established in order to restore the people's national and religious traditions and ensure religious freedom, and Nasib bay Yusifbayli was appointed minister. The Ministry immediately began to cooperate with the clergy and religious organizations. The national and religious composition of Azerbaijan was taken into account in the formation of parliament; 80 places were given to Muslims and 35 places to Christians. The Armenians were represented by 21 deputies in parliament.

The Democratic Republic of Azerbaijan managed to establish a single religious administration of Caucasian Muslims. The offices of the two former Muslim organizations had been in Tbilisi before Azerbaijan proclaimed its independence. Taking into account the complex events happening in the region, the leaders of both offices, Muhammad Pishnamazzada and Mufti Mustafa Afandizada, decided to move to Azerbaijan. Following the decree issued by the Ministry of Enlightenment and Religious Freedom on 10 August 1918, they moved to Ganja and voluntarily united in a single administration. The Ministry of Enlightenment and Religious Freedom affirmed this decision on 7 September, and after the liberation of Baku on 15 September 1918, the clerical administration moved to the capital.

The Democratic Republic of Azerbaijan conducted economic, social, political and other reforms within a short time, doing its best to strengthen the independence of the country. Freedom of conscience was a priority for the government while it worked to ensure the rights of citizens.

A new period began for Azerbaijan in 1920; on 28 April Soviet power was established in Azerbaijan by force; all the institutions of the Democratic Republic of Azerbaijan were repealed and all political organizations with the exception of the Communist Party had to cease their activities.

After the establishment of Soviet power in Azerbaijan, Islam came under attack. A tough fight began against Islam, aimed at making people give up their religious beliefs and wipe all traces of religion from their lives. Older schoolchildren, students, and people from the literary and art worlds were especially involved in this work. The government gave up freedom of conscience and religious belief; religious privileges were repealed; and mosques and churches were separated from the state. As the years passed, the fight against religion grew stronger and a large number of mosques were destroyed and their work stopped. In December 1928, the presidium of the Central Committee of the Azerbaijan Communist Party reconsidered the issue of 'mosques given to the peasants for their cultural needs' with some mosques being transformed into institutions of culture and enlightenment. Various organizations were commissioned to remove the pulpits from mosques, to make people leave the madrasas, to shut the madrasas down, and to persecute the clergy. The Koran was banned as a dangerous book and mosques were destroyed or transformed into storehouses, libraries or museums.

In the first years after the Soviet Union joined World War II (1941-45) the people were in a state of hopelessness and many found solace in religion again. Soviet leader Joseph Stalin took steps to improve relations with the Western countries after 1943, the year that marked a turning point in the war. He realized that the war would soon end in victory and that it would be hard for Russia to exist as a country in isolation from the world. The Soviet Union was to earn a reputation not only as one of the most powerful

countries after World War II, but also as a country ruled by an ideal political system. It was important to open a second front and to carry out reforms in order to achieve the integration of Russia into Western values after the war. One of the most significant reforms was the establishment of religious institutions.

The Council for Religious Affairs attached to the government of the Soviet Union fulfilled the tasks of the state administration in the republics, autonomous republics and provinces. The Council's mission was instituted in Azerbaijan on 9 June 1944. The first plenipotentiary representative of the Council for Religious Affairs in Azerbaijan was Baybala Shahbazbayov. In order to improve efficiency in this field and to carry out centralization, a Council for Religious Affairs attached to the Cabinet of Ministers was instituted according to decree of the USSR Council of Ministers on 8 December 1965. The Regulations of the Council for Religious Affairs stated that the Council's main objective was to pursue government policy in the sphere of religion. The Council's main duty was to monitor the people's obedience to the law and the USSR Constitution which ensured 'freedom of conscience' for citizens, to the decrees of the Presidium of the USSR Supreme Soviet and the decisions of the USSR Cabinet of Ministers.

In spite of all the measures taken by the Soviet government, the Azerbaijani people did not forget their traditions, national and spiritual values and religious faith and protected their historical roots.

After Azerbaijan regained its independence, a new period began in state-religion relations. The prohibitions on religious activity were lifted after many years; freedom of conscience and religion were ensured for citizens; religious organizations were allowed to operate and perform religious rites; and legislation was adapted to the norms of international law. The prohibitions on prayer houses and religious communities, on the performance of religious rites

and on the publication and dissemination of religious literature were all lifted. The Azerbaijani people were given the right to celebrate their national and religious holidays, and work was done systematically to bring up young people in a healthy spirit to be committed to national and moral values.

However, some disturbing factors arose alongside the positive changes. For example, some groups appeared who attempted to misuse freedom of conscience and religion in order to realize their malicious ambitions. They used all the opportunities to spread harmful religious doctrines and radical religious movements and sects, thereby straining the religious situation. The Azerbaijani government had to take the necessary steps in this situation. The system of religious traditions, passed down from generation to generation, had to be carefully studied and the reality of it explained to the people. The traditions of endurance, which had passed through the challenges of history, were to be preserved and the dissemination of harmful religious doctrines and radical sects prevented. The law 'On freedom of religion', which was adopted in 1992, regulated the work of religious centres, offices and organizations, and educational institutions. It introduced rules for the registration and liquidation of religious institutions and clarified their rights to property and economic activity, approaches to international relations, the attitude towards religion in schools, and the religious institutions' charitable, cultural and educational work.

Clauses ensuring religious freedom and regulating the state-religion relationship were added to the Constitution of the Republic of Azerbaijan, adopted in 1995, thanks to the care and attention of the National Leader of Azerbaijan, Heydar Aliyev. Clauses 18, 25, 47, 48 and 71 of the Constitution of the Republic of Azerbaijan cover freedom of conscience and religion in detail. According to those clauses, the state is secular, religion is separate from the state and the state's education system is also based on secular

principles. All religions are equal before the law. Those clauses are also intended to prohibit the spread of religions that humiliate human dignity and are counter to the principles of humanism. The Constitution proclaims that everybody has freedom of conscience and expression; the citizens of the country are independent in their approach to religion; every citizen has the right to follow any religion or none, alone or with other people; and people are free to express their religious faith.

A new period in the state-religion relationship began after the creation of the State Committee on Religious Associations of the Republic of Azerbaijan, under a decree issued by Heydar Aliyev on 21 June 2001. The State Committee was given the task of carrying out the requirements of the law 'On freedom of religion': registering religious communities and regulating the activity of religious organizations and educational institutions.

Increased attention was paid to religious freedom, to the free conduct of religious rites and ceremonies, to strengthening the traditions of tolerance and promoting national and spiritual values. The Azerbaijani government provided equal opportunities for the members of all religions to perform religious rites and ceremonies independently, prevented groundless interference in their activity and stepped up control on the activity of radical groups.

As the economy of the country developed, the government showed more care towards the members of different sects. Tackling their problems became one of the priorities of the country's religious policy.

In the current international situation, with the acceleration of globalization and increasing external influences, it is important to educate people about religion in order to preserve the principles of mutual understanding and respect, and to prevent the use of religion for political purposes. The Azerbaijani government constantly monitors the religious situation and has beefed up its

attempts to prevent radicalism and extremism in order to maintain stability and carry out religious enlightenment. Taking into account that religious propaganda under the influence of fanaticism and religious intolerance may violate the religious stability of the country, this work is done in line with the national state concept.

In December 2015, the law 'On combating religious extremism' was adopted. The law helps to prevent incitement of national, social or religious hatred, the humiliation of national dignity and activity that limits the rights of citizens, irrespective of their national, racial, social and religious affiliation.

Articles tackling the fight against extremism and the prevention of radical tendencies can be found in the laws of the Republic of Azerbaijan. The following articles are especially important in the struggle against extremism: Articles 12.1 and 279.1 of the Criminal Code of the Republic of Azerbaijan (on creating or participating in armed groups or associations not allowed by the legislation of the Republic of Azerbaijan, or supplying them with arms, ammunition, explosives or military equipment); and Articles 28, 283 -1.3 and 283 -1.3 (on involving citizens of the Republic of Azerbaijan and permanent residents of Azerbaijan who are not citizens in armed clashes beyond the borders of the Republic of Azerbaijan on the grounds of religious antagonism or under the guise of spreading religious sects and performing religious rites; or carrying out military training for said purposes; or establishing a permanent group to carry out said purposes; or leading such a group; or participating in the exercises and armed conflicts of those groups; or preparing in any other way for such grave crimes).

The National Leader of Azerbaijan Heydar Aliyev played an essential role in ensuring freedom of religion, strengthening the traditions of religious tolerance, regulating state-religion relations and taking great care of the religious communities in Azerbaijan. After he returned to rule the country again, important changes

occurred in the regulation of the state-religion relationship: the government took more care to restore and preserve historical and religious monuments and a range of measures were taken to tackle problems in the field of religion.

During the years of the rule of the National Leader, the government paid great attention to preserving at the state level the rich traditions of tolerance of the Azerbaijani people; strengthening this tradition became one of the priorities of the government's religious policy. Heydar Aliyev held frequent meetings with the clergy of different religions, visited prayer houses, made speeches to believers and congratulated them on religious holidays and ceremonies.

Today the state-religion policy founded by Heydar Aliyev is successfully continued by his worthy successor President Ilham Aliyev. The government pays special attention to the members of different religions and sects who live in Azerbaijan. Thanks to this attention and care, hundreds of mosques and synagogues have been built or restored; holy sites of pilgrimage have been reconstructed and religious education centres have been modernized. Some of the greatest events in the recent history of the Azerbaijani people have been the restoration of the Taza Pir, Ajdarbay, Shamakhi and Juma mosques and the Bibi-Heybat and Imamzada shrines, the foundation and construction of the Heydar Mosque, which bears the name of the National Leader of the Azerbaijani People and is one of the biggest mosques in the Caucasus, and the allocation of money from the state budget to religious organizations, all under the directives and decrees of President Ilham Aliyev.

Azerbaijan was a very active participant in interreligious and intercultural dialogue during the first ten years of its independence. It is now an organizer and driving force in this process. Today the world public recognizes Azerbaijan as a tolerant and multicultural

country and also acknowledges its success in spreading these values around the world.

Important decisions have been taken to set up various bodies in the field of state-religion relations and coordinate their work. From this point of view, the institution of the Service of the State Counsellor on Multiculturalism, Interethnic and Religious Issues, and the foundation of the Baku International Multiculturalism Centre should be noted in particular. These organizations, together with the Ministry of Tourism and Culture and the State Committee for Work with Religious Organizations, accelerate the progress of the Azerbaijani government in the field of tolerance, multiculturalism, and intercultural and interreligious dialogue. Of course, a major decision related to this field was the Azerbaijani President's declaration of 2016 as the Year of Multiculturalism and his approval of the associated Action Plan. This is considered to be the beginning of a new stage in state-religion relations and in multiculturalism.

At the same time, 2017 was declared the Year of Islamic Solidarity in Azerbaijan. This was also a sign that Azerbaijan supports Islamic solidarity and pays special attention to it. Events were held in Azerbaijan and abroad to mark the year.

The religion policy established by Heydar Aliyev is maintained in a fashion worthy of the National Leader by the Heydar Aliyev Foundation. The objectives of this policy are the restoration of historical and religious monuments–mosques, churches and synagogues; the promotion of national and religious values and traditions of tolerance; and raising awareness of Azerbaijan's rich cultural heritage around the world. The Heydar Aliyev Foundation, headed by Mehriban Aliyeva, First Vice-President of the Republic of Azerbaijan, President of the Heydar Aliyev Foundation and Goodwill Ambassador of UNESCO and ISESCO, has succeeded

in a short time in building and restoring mosques, shrines and Christian and Jewish places of worship, and in raising international awareness of Azerbaijan, including its traditions of religious and ethnic tolerance.

Heydar Aliyev's successful religious policy preserved the traditions of tolerance and restored historical and religious buildings and monuments. Together with the rich literature and art of the Azerbaijani people these are Azerbaijan's greatest contributions to world culture and its legacy to future generations. Heydar Aliyev has a place in history as the creator of this legacy, the Azerbaijani people as heirs to the legacy and the Heydar Aliyev Foundation as its guardian and promoter.

The Board of Muslims of the Caucasus also contributes to managing relations between state and religion and to preserving stability in the country. The Board plays a special role influencing the government's religious policy. Relations between the Board and other organizations in Azerbaijan are based on mutual understanding and reliance. The Board takes an active part in preserving and strengthening the independence of the country.

Azerbaijan sets an example to many countries in terms of the high level of these relations.

5.4. The Influence of the Policy of Multiculturalism on the Country's Socio-economic Development

The socio-economic development of a country is one of the main factors influencing its moral and cultural development. On the other hand, historical experience shows that the spiritual and cultural development of a country paves the way for its socio-economic development. By playing a major role in social change, economic development can improve the welfare of the people. A

combination of spiritual and material values determines the course of economic development in the modern world. Over time it has been confirmed that a society's economic situation depends on the level of its spirituality.

The idea of a contradiction between 'economy' and 'spirituality' is widespread in society. While the former makes assessments based on concrete values, the latter covers human needs that have no material value. It should be acknowledged that the spiritual values that exist around us are the requirement of the times. It would, therefore, be expedient to regard the economy as a reflection of spirituality. The development of material civilization does not guarantee the future of human life by itself. Therefore, ensuring the harmony of spiritual and economic development in the modern world may be considered a precondition for the success of civilization. It should be noted that there are many things to be done globally, which has also been proved by the research of foreign experts.

It is an accepted truth that economic strength and political influence have historically constituted the power of a state. But it is impossible to become a powerful state without the national unity and solidarity of the citizens in tackling problems. Political and spiritual stability is one of the most important components and engines of economic power. Tackling humanitarian issues efficiently and in a timely fashion forms its foundation. Ensuring religious freedoms and the rights of people of different religious and national values and characteristics and protecting the national and cultural values of ethnic minorities are the main factors that guarantee solidarity in a country. Achieving multiculturalism and making it a way of life lie at the basis of these factors.

In the narrow sense multiculturalism is understood as a synonym of polyculturalism, which reflects the concrete policy pursued by a state in regard to the ethnic, racial, religious and cultural diversity existing in society. Multiculturalism as a way

of life is acquiring vital international importance in the world today. More countries, peoples, international organizations and religious institutions understand that cooperation and mutual understanding are the only way to survive and develop and ensure social welfare in conditions of a constant increase in weapons of mass destruction and periodic economic and financial crises. Therefore, it is impossible to ensure economic and political stability and socio-economic development in countries where multiculturalism policy is unsuccessful. The policy of multiculturalism means the protection and development of the different cultures within a country's borders and the conduct of a humanist and democratic state policy aimed at their development and promotion.

The Republic of Azerbaijan is one of the rare countries to pursue multiculturalism as a state policy. The policy of multiculturalism in the country was established by National Leader Heydar Aliyev. His return to the political administration of the country created real conditions for the protection and development of the historical traditions of tolerance. Today the successful policy of multiculturalism of the Republic of Azerbaijan is connected with the name of President Ilham Aliyev, worthy successor to National Leader Heydar Aliyev.

The spread of multiculturalism in Azerbaijan since ancient times, its transformation into the way of life of the people and into a priority in state policy have ensured the country's multicultural security. As a result of political and social cataclysms and disasters caused by ecological change, people face great tragedies and suffering. National and religious misunderstandings also play an important role in generating upheaval. At the same time, Azerbaijan is one of the most stable countries of the world, which keeps alive multiculturalism. The policy of multiculturalism, which has a strong historical background in the country, is developing

more and more and is enriched as a result of the well-thought-out policies of government. Today interracial and intercultural relations have a strong foundation in Azerbaijan and go hand in hand with the good results in the political, economic and social life of the country, which has already been recognized at international level.

It should be noted that socio-economic development is the main precondition and material basis of the improvement in multicultural values in Azerbaijan, because the correct management of the factors of socio-economic development is a priority in terms of the benefits of multiculturalism. Strengthening the humanitarian aspects of economic development, expanding the material basis of multicultural values and tackling in a holistic fashion problems in the economy, society, demographics, morality, humanitarianism, coexistence and solidarity are the main characteristics of the successful policy of multiculturalism.

It should be noted that over the past 10 years Azerbaijan had one of the fastest growing economies in the world and entered a qualitatively new stage. The economic policy of the country pursued during this term has allowed for a substantial increase in economic growth, improved the social welfare of the people and modernized socio-economic infrastructure. In 2004-15 real economic growth was 10.6 per cent on average, and nominal GDP increased by as much as 760 per cent. The amount of GDP per capita increased by as much as 650 per cent and raised Azerbaijan from 134th to 79th in the country rankings. The social welfare of the people improved substantially, with the poverty rate declining from 49 per cent to 4 per cent.

The economic reforms conducted in Azerbaijan were accompanied by an increase in the country's global rating. Not surprisingly, Azerbaijan was considered 'a leading reformist country' according to the World Bank's 2009 *Doing Business* report. According to the World Economic Forum's *Global Competitiveness*

Report 2016-2017, Azerbaijan was 37th out of 138 countries, an increase of 27 places in comparison with 2006. National income per capita increased by 800 per cent since 2004 to 7,600 US dollars. Within a short time Azerbaijan was transformed from a low-income country to an upper-middle-income country. The economic growth was accompanied by an increase in employment; more than 1.3 million new jobs were created, 77.1 per cent of which were permanent and 62 per cent of which were situated in the regions.

The fulfilment of state programmes on the socio-economic development of the regions plays a very important role in the overall balanced development of the regions of Azerbaijan, in increasing economic activity and competitive skills, in creating jobs and new institutions and in ensuring the stable, fast and overall development of the republic. The policy for the socio-economic development of the regions is a major factor in economic prosperity and a progressive way for the government to regulate systematic and sustainable development. A great chance has been created to mobilize the work force and natural resources of the regions, to revive entrepreneurship, develop free trade and create a competitive production sector. The programmes for the development of the regions as part of the economic policy of the Republic of Azerbaijan may be considered a road map for enduring development and the national unity of the ethnic groups living in the country.

The government plans for 2004-08, 2009-13 and 2014-18 included plans for the next stage of development in the regions inhabited by ethnic minorities. Furthermore, the Azerbaijani President signed decrees 'On the action plan to accelerate socio-economic development of the regions of the Republic of Azerbaijan, including the districts of Lankaran, Astara, Lerik, Masalli and Yardimli' (14 September 2005); 'On further action to accelerate the socio-economic development of the regions

of the Republic of Azerbaijan including the districts of Shaki, Balakan, Qakh and Zaqatala' (1 June 2006); 'On the approval of the action plan to accelerate the socio-economic development of the regions of the Republic of Azerbaijan, including the districts of Quba, Qusar, Khachmaz, Siyazan and Davachi' (3 August 2005). According to these instructions, major socio-economic projects in education, culture, ecology and other areas were carried out in the southern, north-western and northern regions that have areas with substantial ethnic minority populations. According to these instructions, hundreds of new schools, hospitals and diagnostic centres, sports complexes, tourism and leisure facilities and industrial enterprises were opened and multiple renovation and restoration projects were carried out.

One of the main objectives of these programmes is to widen the geography of balanced development in the regions, to increase production and the number of enterprises in the regions, to increase the number of financially viable local producers, to make the most of the economic resources of the regions, to make raw materials the main part of the production process and to reduce the difference among the regions to a minimum.

This process is continuing. The work set out in these plans is under way to ensure balanced development in all the regions of the country without any discrimination. This is a manifestation of the successful domestic policy aimed at improving the social welfare of the people living in the regions. The national policy of the government under the leadership of President Ilham Aliyev does not serve only a specific ethnic group or people, it serves all the citizens of the country in all areas of life, irrespective of their national identity.

Multiculturalism policy has played a very important role in achieving these goals. It is impossible to achieve successful economic development and to realize big projects and

programmes without internal stability. This stability is achieved by preserving the cultural diversity in society, eliminating social injustice among the communities and giving rights and equal opportunities to every citizen. These socio-economic parameters are the main indicators of the successful multiculturalism policy carried out by the Republic of Azerbaijan at the state level.

5.5. The Constitutional and Legal Basis of Multiculturalism

The Azerbaijani model of multiculturalism became state policy after the country's independence, as has been outlined in the preceding chapters. This model was shaped by historic development and gained political meaning and became government policy as a result of the national strategy developed and implemented by the National Leader of the Azerbaijani People Heydar Aliyev. This policy is continued today by President Ilham Aliyev.

The existence of ethnocultural and religious diversity and the establishment of equal relations among the different groups, as well as the preservation of cultural diversity make constitutional and legal regulation in this field essential.

The philosophy of liberalism considered to be the foundation of multiculturalism is aimed at the protection of the rights of individuals, but multiculturalism as a policy is aimed at the protection of all the groups in society. Azerbaijan has joined a number of international legal conventions and been an active participant in the process of intercultural dialogue, but now it is the organizer, even the driving force, in this process. This principle has been given special importance in the majority of normative and legal acts adopted in conformity with the international conventions.

Though the Constitution as the supreme law and other legislation do not contain any provision defining the legal status of multiculturalism, there are sufficient norms on a multicultural

society in the legislation of Azerbaijan. Five articles of the Constitution of the Republic of Azerbaijan – Article 18 (Religion and state), Article 21 (Official language), Article 25 (Right to equality), Article 45 (Right to use one's mother tongue), Article 48 (Freedom of conscience) – are the highest signs of the ethnocultural, linguistic and religious diversity existing in society. The state guarantees the protection of the rights and liberties of everyone (Article 26) and this is reflected in the Constitution as the legal basis ensuring multicultural security in the country.

Article 18 of the Constitution determines the attitude of the state towards religion. Religion is separate from the state and there is no official state religion. All religious faiths are equal before the law in Azerbaijan. According to this norm, the state treats equally all religious faiths or denominations.

Article 18 of the Constitution of the Republic of Azerbaijan creates legal grounds for many faiths to exist, which is a significant component of multiculturalism; it also determines the legal framework of the relations between the state and religion. The spread and promotion of religions that insult human dignity or contradict the principles of humanity are banned. The educational system is secular.

The law of the Republic of Azerbaijan 'On freedom of feligion' dated 20 August 1992, regulates the attitude of the state to different religious communities and the relationship between those communities. While the Constitution sets out the guiding legal principles, the law 'On freedom of religion' determines the status, rights and responsibilities of the religious institutions and regulates the legal setting for their activity.

Article 5 of the law 'On freedom of religion' declares that religion and religious organizations are separate from the state and determines the principle of the equality of all religious organizations before the law. No preference or restriction can

be applied to any religion (religious movement) and religious organization. The law sets out the legal right of everyone living in Azerbaijan to profess any religion individually or together and to express and spread their religious beliefs. These provisions of the law of the Republic of Azerbaijan 'On freedom of religion' are reflected in Article 48 of the Constitution of the Republic of Azerbaijan as the main principles:

1. *Everyone has freedom of conscience.*
2. *Everyone has the right to define independently their attitude towards religion, to profess any religion individually or together with others or to profess no religion, to express and spread their religious beliefs.*
3. *Everyone is free to perform religious rituals, provided that they do not violate public order or contradict public morals.*
4. *Religious convictions do not excuse infringements of the law.*
5. *No one can be forced to express a religious belief or conviction, to execute religious rituals or participate in religious ceremonies.*

This article of the Constitution creates a broad legal basis for the protection and freedom of religious diversity, and also permits everyone freely to profess any religion, to preserve a neutral position towards religion or to profess no religion. In some countries a change in the dominant religion is prohibited by the Constitution. For instance, according to Article 13 of the Constitution of Greece (11 June 1975), proselytism or religious conversion is banned in Greece.

In Azerbaijan all religious organizations can function as legal entities when they have official registration. The right of everyone to freedom of conscience is reflected in the laws concerning specific categories of people as well. According to Article 13 of the Code

of the Republic of Azerbaijan on the Execution of Punishments and Article 7 of the law of the Republic of Azerbaijan 'On the status of servicemen', dated 25 December 1991, the relevant authorities are obliged to ensure freedom of conscience for prisoners and military servicemen respectively.

It is, therefore, an important element of a multicultural society for there to be sufficient legal norms to ensure that everyone is free to follow any religion and perform religious rituals. Should these rights be violated, that is, if anyone is illegally prevented from exercising these rights, for example, if anyone is illegally prevented from performing religious rites or is forced to follow a religion (religious movement) and perform religious rituals and ceremonies or to participate in religious rituals and ceremonies or get religious education, or forced to be a member of a religious organization, or prevented from leaving one, the violator will be charged with violating the rights of citizens, and also under Articles 167-168 of the Criminal Code of the Republic of Azerbaijan.

On 25 December 2015, the law of the Republic of Azerbaijan 'On combating religious extremism' was adopted in order to strengthen the fight against groups that under the guise of religion and protected by the religious diversity and stability in Azerbaijan create armed groups to oppose the constitutional structure of the state. This law was adopted in order to prevent the abuse of the constitutional guarantees of religious diversity and of the protection of the existing multicultural environment.

By defining exactly the notions of religious extremism, religious fanaticism and religious radicalism the law determines precisely the difference between these notions and religious freedom, establishes the legal and organizational basis to combat religious extremism in the Republic of Azerbaijan and enshrines the rights and responsibilities of citizens and state organizations in combating religious extremism.

The right to equality occupies one of the most important places in the legal basis of multiculturalism in Azerbaijan. The right to equality is of vital importance in maintaining ethnocultural diversity, which is a significant component of a multicultural society. Equality under the law is of vital importance from the point of view of the existence of all peoples with equal rights within the borders of the same country. With this in mind, the National Leader of the Azerbaijani People Heydar Aliyev said: *'Azerbaijan is a multi-ethnic state. All its citizens have equal rights, irrespective their nationality, religious conviction and political beliefs.'*

From this point of view, Article 25 of the Constitution of the Republic of Azerbaijan, designed by Heydar Aliyev, *'guarantees the protection of the rights and liberties of all people, irrespective of their race, ethnicity, religion, language, sex, origin, property and social status, beliefs and membership of political parties, trade unions and other public organizations'*. The Article prohibits the restriction of rights and liberties on the grounds of race, ethnicity, religion, language, sex, origin, belief and sociopolitical affiliation.

Legislation makes clear that racial, ethnic or religious affiliation does not rule out the equality of rights before the law and the courts. On the contrary, the right to equality is one of the basic principles in the Civil Code, Criminal Code, Criminal-Procedure Code, Labour Code, law 'On education' and other legislative acts of the Republic of Azerbaijan.

The Constitution of the Republic of Azerbaijan enshrines equal rights for the members of all minorities and ethnicities and the titular nation. Article 44 of the Constitution enshrines *'the right of everyone to preserve their national identity'*. According to the same article, nobody *'can be forced to change their national identity'*. It means that everyone is free to choose their national identity and state bodies can in no way restrict this freedom.

A nation is a socio-political and public entity that has its own language, traditions, customs and culture. At the same time, it is

a person's understanding of their own national identity and their adaptation to that nation.

Along with the free determination of one's national identity, the State guarantees everyone's right to cultural identity as well. Article 8 of the law of the Republic of Azerbaijan 'On culture' reflects clearly that '*everyone has the right to preserve their national cultural identity and freely choose their spiritual, aesthetic and other values'.*

Before the adoption of the first Constitution of independent Azerbaijan, the President signed a decree on 16 September 1992 'On the protection of rights and freedoms and state support for the development of the language and culture of the national minorities, small nations and ethnic groups residing in the Azerbaijan Republic'. This developed interethnic relations and protected cultural diversity and ensured the free development of national minorities and ethnicities in the country until the adoption of the first Constitution of the independent Republic of Azerbaijan. Though in the same decree the state undertook the commitment to preserve and develop the religion, language and cultural identity of national minorities and ethnicities, to create conditions for the development of folk arts and crafts and for the free performance of religious rituals, there was still a need for their constitutional guarantee. Therefore, the Constitution of the Republic of Azerbaijan included provisions to meet this need.

Infringement of the principles of Article 25 (Right to equality) and Article 44 (Right to national identity) bears criminal liability under Article 154 of the Criminal Code of the Republic of Azerbaijan:

Irrespective of race, ethnicity, religion, language, sex, origin, property and social status, beliefs, membership of political parties, trade unions or other public organizations, the infringement of the right to equality of citizens by inflicting damages on their legal and

legitimate interests is punished by the Criminal Code of the Republic of Azerbaijan.

Article 109 (persecution), Article 11 (racial discrimination, apartheid), Article 283 (prevention of national, racial, social or religious hatred and hostility) of the Criminal Code of the Republic of Azerbaijan also give a legal basis to opposing discrimination and ensuring tolerant coexistence in Azerbaijan.

President Ilham Aliyev signed a decree 'On additional measures to strengthen the promotion of religious culture, tolerance, interreligious and intercultural dialogue' on 18 January 2014. This decree was intended to keep the issues at the top of the agenda.

Stirring up national, racial, social or religious discord, humiliating national dignity, restricting the rights of citizens, or giving them preferential treatment, on grounds of national, racial or religious affiliation pose a serious threat to multicultural society and to the security of the state. In this context, the section of Article 283 of the Criminal Code devoted to 'Crimes against state power' is a manifestation of the state's attention to this problem. It should also be noted that between 2009 and 2013 only one person was charged with spreading national, racial, social and religious hatred and hostility, which is the real statistical indicator of the state's efforts to oppose such hatred.

One of the important indicators of multiculturalism in Azerbaijan is the existence of linguistic diversity and the state's consistent policy aimed at protecting this diversity. The right of minorities and ethnic groups to use their own language is clearly expressed in Article 45 of the Constitution of the Republic of Azerbaijan, which says that '*everybody has the right to use their mother tongue; everybody has the right to an education and upbringing and to creative work in their language of choice. Nobody can be deprived of the right to use their mother tongue.*'

The state creates opportunities for the minorities and ethnic groups to organize groups and individual classes in their own languages in preschool educational institutions, in schools of general education and primary schools. Azerbaijan's law 'On education' enshrines '*the right to choose the language of education'*.

Moreover, Azerbaijan's law 'On culture' enshrines *'the right of all to perform any activity in conformity with their interests and abilities and their freedom to choose any language for their creative work'.*

The state ensures legal guarantees to protect language diversity in trials in court. According to Article 26 of the Criminal Procedure Code of the Republic of Azerbaijan, trials are conducted in the official language of the Republic of Azerbaijan or in the language of the majority residing in the relevant area. The expression of these constitutional provisions in the Criminal Procedure Code has created great opportunities for the minorities and ethnic groups to ensure linguistic diversity in their areas of residence. The phenomenon of multiculturalism, which has developed historically to become an everyday part of the life of the people, is a political manifestation with important legal foundations. As social relations develop, legal norms are renewed in conformity with them. It can be said with confidence that the existing legal base in Azerbaijan creates real conditions for the further improvement of the Azerbaijani model of multiculturalism and the consistent measures undertaken by the President of the Republic of Azerbaijan have turned multiculturalism into the way of life of the Azerbaijani people and into the state policy of Azerbaijan.

5.6. Multiculturalism in the Language Policy of the Republic of Azerbaijan

Linguistic and cultural diversity in Azerbaijan:

a general view

Azerbaijan is one of the rare countries where different cultures and languages coexist in conditions of mutual recognition and acknowledgment. There are six languages in Azerbaijan from the Indo-European language group (Kurdish, the language of the Mountain Jews, Tat, Talysh, Khalaj and Armenian), eight languages from the North Caucasian language group (Avar, Buduq, Khinaliq, Qriz, Lezghi, Rutul, Sakhur, Udi) and one language from the Kartvelian group (Ingiloy) besides Azerbaijani, which is the official language of the country. We should also take into consideration the languages of different peoples that migrated to Azerbaijan too (Russians, Ukrainians, Tatars, Georgians, Meskhetian Turks, European Jews or Ashkenazi).

Taking into consideration the languages of all the minorities, languages from the Indo-European, Semitic-Hamitic, Turkic and Caucasian language groups are used in Azerbaijan. According to the 2009 census, 8.4 per cent of the people of the Republic of Azerbaijan are from minorities. The complex nature of the language map is connected with the minorities living in border zones. According to sociolinguistic research, these areas are potentially sensitive to separatism which is why a very cautious policy is pursued towards national minorities in post-imperial states (for example, restrictions on the use of minority languages). Stephen May writes that national conflicts are often concealed in the early stages beneath demands for language rights. Today

such 'a cautious' policy is conducted in some countries, where such problems exist. But there is another political attitude which is manifest in the struggle of minorities to develop their languages, to pass them down to future generations, to use their languages in everyday life, to take pride in their national identity, to express their thoughts in their own languages freely and to create the necessary conditions and opportunities for this. The first political attitude sees language and cultural diversity as a problem, while the second appreciates this diversity as a national and social good. Azerbaijan chose the second political attitude towards national minorities as much as possible in the Soviet period and particularly in the period after independence. From the first day of its independence Azerbaijan's language policy was aimed at ensuring the use and development of minority languages in all possible spheres on condition that this does not threaten the sovereignty and territorial integrity of the country. Therefore, despite the existence of this complicated language picture, different languages have been able to preserve their existence for a long time and are being used in Azerbaijan today.

The declaration of multiculturalism as a priority in state policy and the way of life of society are evidence that national, linguistic and cultural diversity is appreciated as a resource in Azerbaijan. The Baku International Multiculturalism Centre, set up on an instruction of the President of the Republic of Azerbaijan of 15 May 2014, is designed to protect language and cultural diversity and to develop it as a national resource. The Centre's work includes the thorough study of the languages existing in Azerbaijan and the drafting of strategy to protect and preserve these languages and to determine their future development. In fact, the strategy of multiculturalism has been built on the traditions of language policy in independent Azerbaijan. Local and foreign researchers have been able to study the languages in the territory of Azerbaijan, record these languages

and create alphabets for them, develop textbooks for their study, etc. For example, the Summer Institute of Linguistics in the USA initiated the investigation of the languages of Azerbaijan and published the results of their research in 2002 in two volumes edited by John Clifton. For several years foreign scholars supported by the Volkswagen Foundation of Germany and the National Science Foundation of the USA have been studying the Khinaliq language. The language is to be documented as part of these international projects. The President of the Republic of Azerbaijan issued an instruction on 19 December 2007 that the village of Khinaliq be given the status of a national park and be protected for its national and cultural value.

Use of Minority Languages in the Language, Culture and Education Policy of the Republic of Azerbaijan: Strategy and Application

One of the interesting facts about ethnic groups in Azerbaijan discovered by researchers is the long-standing existence of bilingualism.

The majority of non-titular languages occurring infrequently in the former Soviet Union were included in the list of endangered languages after the collapse of the country. One of the main reasons was the use of the Russian language as a tool in the policy of 'sovietization'. Although the use of local languages was supported in the first years of the Soviet Union, the later spread of Soviet ideology by means of the Russian language and the initiative to create a *homo sovieticus* with a single culture and language diminished the use of minority languages. In reality this policy endangered not only the languages of minorities, but also those of the titular nations of the sovereign republics. But of course, in comparison with the languages of minorities the use of

the titular languages of sovereign states was much broader and these languages faced fewer threats. Therefore, the majority of these languages were included in the group of less endangered languages and in UNESCO's Red Book after the collapse of the Soviet Union. But as has been mentioned before, in comparison with other post-Soviet and in general post-imperialist states, the languages of minorities in Azerbaijan have been much better preserved and are much healthier than their classification.

There are several potential reasons for the better protection and preservation of languages in Azerbaijan. First of all, even in the Soviet period the policy of Russification was given less scope than in other Soviet Republics. In the Soviet period the Soviet Socialist Republic of Azerbaijan was one of three sovereign states, alongside Georgia and Armenia, to enshrine the language issue in legislation. Although the Constitutions of 1921 and 1937 passed over the problem of language, the Constitution of 1956 embraced the Azerbaijani language as an official language of the Soviet Socialist Republic of Azerbaijan. The Constitutions of 1978 and 1995 also contain provisions on the official language and its protection and development. These Constitutions also ensure the protection, use and progress of the Azerbaijani language and its defence from the pressure of the Russian language. In comparison with other Soviet states, particularly the republics of Central Asia, the Azerbaijani language was used actively on all official occasions, in formal education and the mass media, and in all non-formal spheres with some exceptions. The Russian language did not spread to all areas in central Azerbaijan and especially not to the outlying parts of the country, which protected the other languages in Azerbaijan from the pressure of the Russian language as well. Even if the local languages were not used (or used minimally) in official spheres and education, the non-formal use of these languages was not

restricted. In reality, in the Soviet period there were enough people from the older generation who spoke their native tongue and used local languages within the family.

The second reason is connected with the language policy pursued by the state after the independence of the Republic of Azerbaijan. After the collapse of the Soviet Union, the trend towards 'nationalization' became stronger and strengthening the status of the titular languages became a priority in state policy in most of the post-Soviet republics, particularly in the Baltic states and Georgia. Azerbaijan also began to pursue a firm policy to strengthen and expand the status of the official language as part of nation-state building. But that policy in Azerbaijan was not as radical as in other republics; on the contrary, it displayed a tolerant attitude towards other languages and cultures. For instance, though restrictions were placed on the use of the Russian language and the Russian-speaking population was compelled to learn the local languages in unrealistic conditions in the Baltic republics, the process of transition from Russian to Azerbaijani for the Russian-speaking population in Azerbaijan was gradual and smooth. While some Azerbaijani groups were created in several Russian-language schools in the Soviet period, none of those schools has been closed and they are still functioning today.

Local languages began to be taught, writing systems and alphabets were developed for some languages, and textbooks were published in the languages of minorities. At present local languages are taught regularly in the areas inhabited by the minorities. An important aspect of this is to attract people from the local communities to this work.

There are several centres in Azerbaijan for the languages and the cultures of minorities such as the Ronai Kurdish Cultural Centre, the Russian community, the Slavic Culture Centre, the Samur National Cultural Centre, the Turkan-Tel and Yashliq Tatar cultural

centres, the Vatan Cultural Centre of the Meskhetian (Ahiska) Turks, the Orain Udi Cultural Centre, the Talysh Avesta Association, the Buduq Cultural Centre, the Ingiloy community and so on. There are Georgian and Lezghi state theatres in Qakh and Qusar respectively. Newspapers and journals are published and daily radio and television programmes are broadcast in the minority languages. All this is done with the financial support of the state.

The third reason is connected with the Republic of Azerbaijan's close cooperation with international organizations on ensuring the rights of minorities and improving ethnic languages and cultures. Azerbaijan signed and ratified the Council of Europe's framework Convention for the Protection of National Minorities in 2000 and signed the Council of Europe's European Charter for Regional or Minority Languages the following year. This constituted a positive political step to expand and develop the use of ethnic minority languages and to prevent any potential risk to the sovereignty and territorial integrity of the country, taking into account the country's bitter experience after independence. Azerbaijan made the corresponding political declarations after signing up to these conventions. For example, after the National Assembly had decided to join the framework Convention, it made the following declaration:

'Confirming its commitment to national values and expressing its sympathy for the rights and freedoms of the people, the Republic of Azerbaijan declares that the ratification of the framework Convention on the Protection of National Minorities and the implementation of its provisions exclude any movement threatening its territorial integrity and its domestic and foreign security.'

Most of the languages of the minorities living in Azerbaijan are included in UNESCO's Red Book of Endangered Languages. One reason for this is the small number of people who speak

the language as their mother tongue. Global reasons, such as migration, international integration, the spread of social networks and the extinction of languages have not passed Azerbaijan by. However, it should be noted that international studies on Azerbaijan show that these languages have been better protected than in other regions and have been used very actively at the family and community level. International research shows that the switch from an ethnic language to the titular one is possible over several generations in the right conditions, but nevertheless people preserve and actively use these ethnic minority languages for a long time. Clifton writes that the ethnic Buduq, Qriz and Khinaliq people express their thoughts so fluently and flawlessly in their own languages and in Azerbaijani that they find it hard to say which of these languages they speak more freely. In his further research Clifton shows that the ethnic groups use the Azerbaijani language very fluently, almost at the level of the level of their mother tongue, but nevertheless, transition from their native languages to Azerbaijani is not very extensive, and the people remained bilingual for a long time. The bilingualism observed among the minorities in Azerbaijan is not subtractive, but additive bilingualism. In additive bilingualism the second language is not added at the expense of the first language, rather each language fulfils different functions. The main precondition for this is the intrusion of the titular language into spheres where non-titular languages are used. According to Albert Bastardas-Boada, the smaller languages should not compete with the larger languages. The small languages should have their own functions and the titular languages should not deprive them of those functions. On the one hand, this ensures the protection and development of the non-titular languages and, on the other hand, prevents the unnecessary competition of these languages with the titular

language. David Crystal considers religious ceremonies, local cultural events and other forms of intra-community communication in non-titular languages as main conditions to ensure the protection of those non-titular languages. Joshua Fishman notes that the use of local languages in the family is very important. The language policy pursued in Azerbaijan creates positive conditions to preserve the functions of non-titular languages. Though the Azerbaijani language is the only official language in the country, it does not penetrate into the specific areas in which non-titular languages are used, and does not interfere with the function inherent to them.

Thus, the use of languages within the family and community is strengthening. The languages are transmitted orally from generation to generation, and the young learn to understand their language. This attitude towards languages creates a sense of dignity, pride and responsibility in the speakers of the language, and this is one of the most important aspects of the preservation and protection of languages. The policy of multiculturalism pursued in Azerbaijan is built on linguistic diversity and is a source of pride not only for the speakers of a language, but for all citizens too.

The protection, use and development of minority languages in the legislation of the Republic of Azerbaijan

The protection of minority languages is enshrined in the legislation of the Republic of Azerbaijan. Both the law on language and other legislative acts contain provisions on the use, protection and development of the languages of the peoples living in the country.

The Azerbaijani language is the official language of the country and is used by central government in official and formal communication throughout the country. At the same time, legislation ensures the right of national minorities to use their languages as well as the country's official language in corresponding official situations in the areas where they predominantly live (in courts, law enforcement and other administrative bodies), in secondary education and in the mass media. The official language has no advantages over the non-titular languages in the informal and unofficial spheres. Language legislation guarantees the use and protection of the official language, as well as the free use of non-titular languages.

Discrimination against the languages and cultures of minorities within legislation (failure to protect the languages of minorities in provisions of the law, etc.) restricts the use of these languages and exposes them to various political, economic and social pressures. This may lead to the dissatisfaction of minorities and conflict between them and the titular population. The government of the Republic of Azerbaijan has always kept an eye on this, so provisions concerning the languages and cultures of minorities are an integral part of the legislation of the Republic of Azerbaijan.

It should be noted that the language issue is not a new one in the legislation of Azerbaijan. Even in the Soviet period changes in the Azerbaijani Constitutions of 1937 and 1956 covered not only the national language, but other languages as well:

Article 151says: '*The official language of the Soviet Socialist Republic of Azerbaijan is Azerbaijani. The ethnic minorities living on the territory of the Republic of Azerbaijan have the right to use and develop their languages in cultural and state institutions.*'

The Constitution Public of 1978 also ensures the use and development of non-titular languages: '*The Soviet Socialist Republic*

of Azerbaijan ensures the free use and development of the Russian language, as well as of the languages of minorities.'

Even after independence, Azerbaijan ensured the protection of minority languages. Article 21 of the 1995 Constitution says: 'The Republic of Azerbaijan ensures the free use and development of all languages spoken by the population.'

Other legislative acts adopted after independence also ensure the protection of the languages of minorities.

It should be noted that Azerbaijan was the first of the post-Soviet states to adopt an official document on the rights and freedoms of national minorities. In 1992 the President of the Republic of Azerbaijan signed a decree 'On the protection of the rights and freedoms of national minorities and ethnic groups living in Azerbaijan, and on state support of their languages and cultures.'

All Though the law on the state language adopted in 2002 proclaimed the Azerbaijani language to be the official language of the country (in the 1992 Language Act, the state language was called not Azerbaijani, but Turkic), it did not define Azerbaijani as the common language for all peoples living in the country. Nevertheless, the law on language ensured the right of minorities to use their mother tongue freely in a number of official situations (in court, notaries public and in certain administrative organs). For example, Article 11.3 of the Language Act says:

'In notaries public the clerical work in the Republic of Azerbaijan is carried out in the official language of the country. If a person applying for action from a notary public in accordance with the Law of the Republic of Azerbaijan "On notaries public" does not know the official language or asks for the notary public business to be conducted in any other language, where possige the notary public may write the texts of documents in the desired language or the text may be translated by a translator.'

The codes of Administrative Offences, Criminal Procedure and Civil Procedure of the Republic of Azerbaijan guarantee the right of minorities to use their own languages. In all three codes violations of the rights of people to use their languages are punished by the relevant provisions of the code. Such a breach of law would entail cancellation of the relevant court verdict by a higher instance.

The Administrative Offences Code ensures the right of minorities to use their mother tongue:

'363. The language in which the proceedings on administrative offences are conducted.

'363.1. Proceedings dealing with administrative offences in the Republic of Azerbaijan are conducted in the Azerbaijani language or in the language of the majority of the population living in a given territory.

'363.2. Persons participating in the case who do not know the language of the administrative offence proceedings shall have the right to use information, explanations, complaints or petitions in their mother tongue or in any other language, as well as to use the services of translators as prescribed by this Code.'

This right is reflected in the Civil Procedure Code of the Republic of Azerbaijan:

'Article 11. The Language of Court Proceedings

'11.1. Court proceedings in civil cases and economic disputes are conducted in the official language of the Republic of Azerbaijan – Azerbaijani – or in the language of the majority of the population in a given territory.

'11.2. Persons who do not know the language of the proceedings shall have the right to be acquainted with all the materials of the case, give explanations, express their opinion, make statements in court and make complaints in their mother tongue, and also freely to

use the service of an interpreter in accordance with this Code where the right to use the aforementioned is explained and enshrined.

'11.3. Court documents are given to participants in the proceedings in the language in which the proceedings are conducted.'

A number of other laws clearly state that no one should suffer discrimination on the grounds of language, ethnic affiliation, religion and so on. For example, Article 11.2 of the Criminal Procedure Code says:

'The prosecuting authorities do not favour any individuals involved in the criminal process and confer no advantage on the grounds of citizenship, sex, race, ethnicity political or religious affiliation, language, origin, property status, place of residence, or current location, and or on the basis of other considerations not founded in law.'

There are also legislative provisions on the use of minority languages in education. The law 'On education' allows for education in the languages of minorities:

'7.1. The language of instruction in educational institutions of the Azerbaijan Republic is the state language – the Azerbaijani language.

'7.2. In exceptional cases (international treaties, or with the agreement of the respective executive authority), at the request of citizens and founders of educational institutions, instruction can be delivered in other languages under the respective state standards of education on condition that the Azerbaijani language, literature, history, and geography will be taught as well.'

There are also provisions in the law 'On the mass media' to prevent discrimination in the use of minority languages:

'Article 6. The language of mass media

'The mass media use the state language on the territory of the Republic of Azerbaijan.

'The citizens of the Republic of Azerbaijan have the right to use and disseminate mass information in other languages spoken by the population of the Republic of Azerbaijan, as well as in other widespread languages of the world.'

The law 'On culture' of the Republic of Azerbaijan recognizes the right of minorities to develop their own cultures and language and to participate in the cultural life of the country using their own languages.

'Article 6. Ensuring rights and freedoms

'6.1. The rights and freedoms of everyone in the sphere of culture are ensured in the Republic of Azerbaijan in accordance with the principles and norms of international law.

'6.2. The state ensures the rights and freedoms of everyone in the sphere of culture, irrespective of sex, race, language, religion and political conviction, nationality, social status, social background, health and membership of public associations.

'6.3. The state ensures equality in the sphere of culture as follows:

'6.3.1. equality in the rights and freedoms of the cultures of the peoples and national minorities living in the state;

6.3.2. equality in protecting the cultures of the peoples and national minorities living in the state, in defining their cultural identity, in restoring, strengthening and developing their cultural resources.'

Only some of the legislative acts concerning language have been mentioned here. The protection and development of minority languages is set out in other official documents, decrees, instructions and laws.

5.7. Multiculturalism as a Manifestation of the Coexistence of National Diaspora Groups in Azerbaijan

With its important geographical location Azerbaijan has been a vivid example of multiculturalism and tolerance for centuries and remains so to this day. In this regard, it would be beneficial to look at the historical context in which the European communities emerged and developed at the intersection of East and West.

After the signature of the Turkmenchay Treaty in 1828, in order to establish its political power and create a social base for it the Russian Empire began to pursue a policy of Christian settlement in Azerbaijani lands. To this end, Germans, Armenians and Russians were settled in the territory of Azerbaijan; Poles, Greeks, Swedes and other ethnic groups were added later to the country's ethnic and denominational mix.

In the second half of the 19th and beginning of the 20th centuries the rapid development of the oil industry attracted waves of migration to capitalist Baku which increased the European population the country and led to the creation of new communities. The largest of them were the Russian, Polish, Jewish, Greek and German communities.

Russians

The first mention of Azerbaijan's relations with the eastern Slavs goes back to the early Middle Ages. According to the sources, a settlement of Russian merchants in the town of Itil on the Lower Volga (in the Khazar Khaganate) traded with the Caucasian countries in the 5th century. According to the journals of the medieval Arab travellers Ibn Fadlan, Ibn Khordadbeh and Al-Masudi, in the 9th and 10th centuries Slav merchants sailed down

the Volga to the Caspian coastal states and crossed them to reach Baghdad and Constantinople.

Russian merchants and sailors started to travel to the Caspian Sea in the 9th century. Russian travellers reached Azerbaijan later; the first of them was Afanasy Nikitin, who made interesting notes about the people of Azerbaijan and their traditions in his journals.

At the beginning of the 19th century, the Russian Empire's conquest of the Caucasus led to demographic changes in the region. In order to consolidate its political power in Azerbaijan, the Russian Empire pursued a policy of Russification and Christianization, settling Russians from remote, barren areas to Azerbaijan. In 1914 Russians settled not only in all the provinces of Baku and Yelizavetpol, but also in the provinces bordering on Irevan. The largest group of Russians were settled in the provinces of Goychay, Shamakhi and Lankaran. The Russians settled together in various parts of Northern Azerbaijan, preserving their customs and cultural traditions.

During the Soviet era the number of Russians in Azerbaijan increased steadily, because of the development of oil production and the oil industry in the capital Baku and the surrounding areas. Professionals from the Soviet republics, first of all, from the Russian Federation, were involved in this industrial sector. Besides, the famine raging in the territories along the Volga and industrialization in the USSR also influenced migration, leading to demographic change. The wave of Russian migration continued during the Great Patriotic War (1941-45) when the inhabitants of Ukraine, Belarus and other areas fled fascism to safer territories, including Azerbaijan, where many of them settled permanently. The last mass migration of Russians to Azerbaijan took place when the industrial town of Sumqayit was founded. As a result, in the 1960s,

the number of Russians reached approximately one million in Azerbaijan, or 12 per cent of the population of the republic.

From the 1970s the number of Russians in the Azerbaijan Soviet Socialist Republic began to fall. According to the 1989 census, there were 392,300 Russians in Azerbaijan or 6 per cent of the population.

After independence, Azerbaijan paid attention to the development of national diasporas. In the early 1990s, the first organization to protect the interests of Russians was set up, the Republican Volunteers; the Sodruzhestvo (Solidarity) Society was set up for all the peoples living in Azerbaijan and in 1992 a Russian Community Centre was created. The same year the Cultural Centre of Slavs Living in Azerbaijan opened. In 1993 the Russian Community of the Republic of Azerbaijan was created. The Community now has 28 branches in the Republic of Azerbaijan, ten of which are in the districts of Baku. The Brotherhood of Cossacks Living in Azerbaijan was created in 1994 and the Resource Centre for National Minorities in 2000. There is also a network of Russian bookshops in Baku – Dom Ruskkoy Knigi or the Russian Book House.

Education is conducted in Russian in 18 higher educational institutions and 38 specialized secondary schools. Some 90,000 pupils are currently studying in Russian in 340 general schools in Azerbaijan. Baku Slavic University was founded in 2000 and has an association of teachers in Russian. In 2008 a branch of Lomonosov Moscow State University opened in Baku.

Publications in Russian are of great importance in the media structure of the Republic of Azerbaijan. There are 50 publications in Russian, including the newspapers *Zerkalo, Ekho, Vyshka, Novoye Vremya* and the magazine *Baku*. In parallel, the Association of Writers Creating in Russian and the Russian Drama Theatre are also

functioning. The first Congress of the Russian Community was held in Baku in 1998, the second in 2004 and the third in November 2009. The Russian population of the republic is able to attend the Russian Orthodox Church. There are five Russian Orthodox churches in Azerbaijan, all part of the Baku and Caspian Eparchy; three churches are in Baku, one in Ganja and one in Khachmaz.

Tatars[*]

From the end of the 19th century, Tatars moved from other parts of the Russian Empire to Baku. The Tatars were involved in the oil industry in Baku and were attracted by the moderate climate, the well developed food industry, the similar language and religion and the tolerance of Azerbaijani society.

A substantial stratum of Tatar intellectuals formed in Baku before the revolution. Newspapers and books were published in the Tatar language and public opinion took shape. In the 20th century during the Soviet era, the number of Tatars in Azerbaijan increased as they fled famine in the Volga region or came to work in the oil industry. The oil and petrochemical complexes of Azerbaijan and Tatarstan were interconnected during the Soviet era.

After the opening of the 'Second Baku' on the Volga, Azerbaijani oilmen helped their Tatar colleagues explore for new oil fields and supplied oil and gas equipment. Hundreds of young Tatar oil workers trained in the Caspian oil fields. There was close collaboration between Tatars and Azerbaijanis in the medical, pharmaceutical, food and tobacco industries too. There were also rich, traditional cultural ties.

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[*] In the mid-16th century, when Russian Tsar Ivan Grozny occupied the khanates of Kazan (1552) and Astrakhan (1556), these khanates' native population of Turkic origin began to be called Tatars in Russian sources and literature.

Some 25,900 Tatars live in Azerbaijan today, of whom 15,000 are from the Volga area. Most of the Tatars in Azerbaijan live in Baku. The Permanent Representative Office of the Tatarstan Republic to Azerbaijan organizes the Tukay Tatar Cultural Centre, the Tuqan Tel republican Tatar society and the Tatar song contest.

The first organizational meeting of the Tatar community took place in 1996. Branches of the community were opened in Baku and in the regions of the republic. The main purpose of the community is to consolidate all the Tatars living in Azerbaijan and to strengthen the friendship between the Azerbaijani and Tatar peoples. The Tatar diaspora in Azerbaijan is in touch with the World Tatar Congress Committee, and representatives of the diaspora attend the congresses.

Ukrainians

Large-scale migration to the Caucasus, including Azerbaijan, took place in the late 19th century in order to develop industry and assimilate the new lands of the Russian Empire. Most of the migrants were from Ukraine. For a hundred years the Ukrainians have sought to preserve their language, customs and traditions and to maintain and develop relations with their historic homeland.

At the beginning of the 20th century, a Ukrainian Society was formed in Azerbaijan, helping to shape the Ukrainian diaspora. On 4 June 1907, the Taras Shevchenko Prosvita (Enlightenment) Society was founded in Baku on the initiative of the Ukrainian intelligentsia (Golovnya, Golubyansky, Remennikov, Melnikov, Mishon, Lizogub, Seredin). At that time the Prosvita was one of the most important societies in Baku. In 1920-30 civil war in Ukraine and Russia, forced collectivization and the forcible resettlement of repressed people from Ukraine led to the rapid migration of Ukrainians to other

countries, including Azerbaijan. Most of the Ukrainians came to Azerbaijan during the difficult war years.

While the Slavic peoples living in Azerbaijan during the Russian imperial and Soviet periods called themselves Russian, it was already noticeable in the 1989 census that the Ukrainians' sense of identity had grown. Against the background of an absolute or relative decline in the number of Russians in the country, the number of Ukrainians increased by 20 per cent. Those who used to identify with Russian culture, despite their Ukrainian roots, had already begun to identify as Ukrainian. This was of some political significance.

According to the 1989 census, 32,300 Ukrainians lived in Azerbaijan. According to official information as of 1 January 2002, 29,000 Ukrainians lived in Azerbaijan, making them the eighth largest of the other peoples living in Azerbaijan. According to official figures, 12,794 people left Azerbaijan for Ukraine in 1990, while 4,355 came to Azerbaijan from Ukraine.

The Ukrainians began to get together in organizations in Azerbaijan in the mid-1990s. In 1992 they were active in setting up the Sodruzhestvo (Solidarity) society of peoples living in the Republic of Azerbaijan, which brought together different national organizations and societies (Russian, Tatar, Jewish, Lezghi etc.). In 1992, the Lesi Ukrainka Ukrainian Cultural Centre was established in Sumqayit. A Ukrainian branch of the Sodruzhestvo society was set up in 1994 and formed the basis of the Taras Shevchenko Ukrainian Society, which was created on 1 November 1997 with the support of activists from the Ukrainian diaspora and the Ukrainian Embassy. As of 1 October 2002, the society had seven regional organizations.

From 1998, the Ukrainian language has been taught at Baku Slavic University. On 17 October 2001 the opening ceremony of the university's Ukrainian Cultural and Educational Centre took place.

A Ukrainian Sunday school opened at the Centre on 2 March 2001 on the initiative of the Ministry of Education of the Republic of Azerbaijan, the Ukrainian community, the Embassy of Ukraine to the Republic of Azerbaijan and the administration of Baku Slavic University. Pupils at the Sunday school learn the Ukrainian language and literature and get acquainted with the history, culture, customs and traditions of the Ukrainian people. Various cultural events are held there. The Centre closely cooperates with the Ukrainian Embassy, the Ukrainian diaspora and Ukrainian higher educational institutions. The Ukrainians living in Azerbaijan united under the idea of 'My Homeland-I serve Azerbaijan' and share the joys and sorrows of the modern history of Azerbaijan. This concerns primarily the Nagorno-Karabakh problem. School No. 245 in Baku's Khatai District bears the name of the Ukrainian Ruslan Chernegin, who died in a battle in Nagorno-Karabakh. Military pilot V. Seregin was posthumously honoured with the highest award, National Hero of Azerbaijan.

Members of the Ukrainian diaspora in Azerbaijan are mainly Orthodox. The Eparchy of Baku and Azerbaijan has five Orthodox churches, three of which are in Baku.

Poles

The roots of Azerbaijani-Polish relations go back to the distant past and include commercial and diplomatic ties. Azerbaijan and Poland were linked by old trade routes passing through the Black Sea as far back as the 10th century.

From the second half of the 15th century a substantial number of Polish Catholic missionaries worked in Azerbaijan. In the first half of the 19th century Polish military and civil servants came to Azerbaijan. As the oil industry developed, Poles with different professions came to Azerbaijan. They included oil engineers

Pawel Potocki and Witold Zglenicki who were the first specialists in the oil industry in Baku. They planned drilling work in the oil fields at Bibi-Heybat Bay. Their research played an important role in the development of oil production in Azerbaijan. The Poles living in Baku worked in various industries, got involved in social activities and contributed greatly to cultural life, construction and oil production in the country. In those years Azerbaijan exported petroleum, kerosene and agricultural products to Poland and imported sugar, equipment, machinery, fabric and other goods from Poland.

The Poles who came to Azerbaijan also included architects, lawyers, physicians, teachers and others, who were active in society in the city and had a positive impact on the flourishing of capitalist Baku. The names of many Polish architects, particularly Skorewicz, Ploszko and Skibinski, will remain forever in the memory of the Azerbaijani people. For example, the building of the City Duma, now the Baku mayor's office, is a masterpiece of the period. The building was designed by the city's chief architect, Jozef Goslawski, who worked for the city for 12 years until his death (1892-1904). He also designed a school for Muslim girls. Another Pole, Konstanty Borysoglebski, was Baku's chief architect for four years (1909-13). Polish architect Ignacy Krzysztalowicz designed the office of the governor of Yelizavetpol (Ganja). Eugeniusz Skibinski designed the railway station building, while Kazimierz Skorewicz designed the Grocery Store (former Taghiyev Passage). Polish architects designed some of the most beautiful and outstanding buildings in Baku. Some 500 buildings in the city were designed by Polish architects. In the early 20th century the plans of Pawel Zemski and Alexander Kaminski were also used in the construction of the city.

Of the 2,193 Poles living in Northern Azerbaijan in 1897, 519 had been born in Azerbaijan. Polish children were second in number to Russian children among the migrant populations.

In 1909 the Baku Polish House was registered; the society's main goal was to protect the cultural identity of the Polish people.

At the beginning of World War I the Baku Polish Committee for the Organization of Aid to the War-Ravaged Population of the Kingdom of Poland was established. The Enlightenment and Open House society also started to operate at this time. All the Polish societies came together in the Council of Polish Organizations in Baku.

As a result of World War I, which broke out in 1914, there was an increase in the number of Polish refugees in Baku. According to figures provided by the Baku Security Administration, as of 31 December 1916 there were 2,568 refugees living in Azerbaijan, of whom 84 were Poles, while as of 15 December 1917, there were 1,949 refugees, of whom 155 were Poles.

The Polish intelligentsia, especially engineers and lawyers, were closely involved in the establishment of a new democratic state in Azerbaijan. Polish lawyer Wonsowicz was a member of the first Azerbaijani Parliament established in 1918. Polish officers played a great role in the formation of the Azerbaijani army.

Many Poles returned to Poland after the persecution following the Bolshevik coup of April 1920. The societies and associations operating in Baku and Ganja were banned.

According to the 1990 census, 900 Azerbaijanis of Polish origin lived in Azerbaijan. In 2001 work began to set up the Polonia-Azerbaijan Polish community organization, which was registered on 7 June 2002. The Polonia Polish Cultural Centre has been functioning since 2012.

Jews

Unlike other incoming peoples, Jewish settlement in Azerbaijan has an ancient history going back some 2,500 years. After the Babylonian invasion of Israel in 586 BCE the Jewish people spread more widely in Central Asia. The migration of the Jews began when Babylonian ruler Nebuchadnezzar II moved the Jews to Babylon. Thousands of Jewish nobles and craftsmen were forcibly moved from Jerusalem to Babylon between 597 and 586 BCE. After the invasion of Babylon by the Achaemenid Empire in 539, the Jews became subjects of the Achaemenids like other numerous peoples. The Achaemenid Empire also took control of Azerbaijani territories. Azerbaijan's favourable geographical position on important trade routes, as well as the tolerant attitude of local people towards foreigners, created the right conditions for dozens of peoples, including the Jews, to live in these lands.

At present there are three Jewish communities in Azerbaijan – the Mountain Jews, European Jews (Ashkenazi) and Georgian Jews. The total number of Jews in Azerbaijan is 16,000. They include 11,000 Mountain Jews, approximately 6,000 of whom live in Baku, 4,000 in Quba and 1,000 in other towns. There are 4,300 Ashkenazi Jews, most of whom live in Baku and Sumqayit, and approximately 700 Georgian Jews.

The Jewish communities are amongst the most active religious communities in the Republic of Azerbaijan. Thanks to the attention of the government of Azerbaijan a new Ashkenazi synagogue opened in Baku in March 2003. The synagogue has a larger prayer hall for the Ashkenazi and a smaller one for the Georgian Jews. It was built on the site of the old building that had served as a synagogue and provides all the facilities necessary for the European Jews to perform their religious rites. At present there are

two synagogues in Baku, three in Quba and two in Oghuz, all of them open for worship.

In 1990 the Society for Azerbaijani-Israeli Cultural Ties was established and started to publish a newspaper, the acronym of which is AZ-IZ. The Azerbaijani-Israeli Friendship Centre and Jewish agency Sochnut also operate in the republic.

In 1992 diplomatic relations were established between the Republic of Azerbaijan and Israel and bilateral ties have been developing ever since.

Greeks

Greeks began to appear in the south Caucasus after the Russian-Ottoman War of 1828-29. In Northern Azerbaijan the first Greeks were settled in the village of Mehman (Karabakh). Greeks made up a very small proportion of the population of the country. According to the 1897 census, 278 Greeks lived in the Baku governorate and 658 lived in Yelizavetpol (Ganja). The number of Greeks increased during the demographic explosion in capitalist Baku in the early 20th century, and in 1907 800 Greeks who had migrated from Asia Minor were recorded in Baku.

On the eve of World War I Greeks living across the governorates of Azerbaijan established a Philanthropic Association with the aim of assisting Greeks on low incomes. Thanks to the efforts of the Greek Philanthropic Association, a Greek Centre, a primary school offering four years of study and the Embros football club opened in Baku at that time. The school had 89 pupils.

Before the revolution of February 1917, 2,161 Greeks lived in eight towns in Baku and Yelizavetpol governorates. According to the Soviet census of 1923, there were 1,168 Greeks in the urban population and they lived in Ganja, Sabirabad, Nakhchivan and

other towns. At that time 58 Greeks lived in the village of Mehman in Karabakh.

The Greeks could not escape the repressions that raged across the country in the 1930s: 35 of the 904 Greeks living in Baku were arrested and the Pontia cultural centre was closed. During World War II the Greeks were also forcibly deported within the USSR. In 1942-43 the Greeks living in Azerbaijan were exiled to Northern Kazakhstan and Siberia together with Greeks living in other regions of the USSR. The deportation of Greeks continued after World War II as well. In May 1949 the Soviet government took a decision to exile the Greeks from the Caucasus, including Azerbaijan, to southern Kazakhstan in order to prevent the establishment of a 'fifth column' in the southern borders of the USSR. The Greeks were destined to travel a long way in freight cars and live torturous years in the Kazakh steppes. Due to the deportation thousands of Greeks living in Baku lost their 'small homeland' and all their possessions. The special settlement process continued until 1956 and only after the rehabilitation and removal of restrictions from special settlers were most of them able to return to Baku. Other Greeks were deported to other towns of the USSR. During the political instability and economic recession on the eve of the collapse of the Soviet Union, most of the Greeks moved to Greece. Only after the return of Heydar Aliyev to political power in Azerbaijan did the situation stabilize. In the independent Republic of Azerbaijan diaspora societies became active in the sphere of democracy, paving the way for the creation of new societies too.

In 1993 the Embassy of Greece opened in Azerbaijan, and in July the following year a Greek cultural centre opened in Baku on the initiative of the Greek ambassador, Panayiotis Karakasis. After some decades Azerbaijan was able to bring the Greeks together again.

The Greek association Argo was set up in 1997 and celebrates the national and religious holidays of Greece together with the employees of the embassy. This initiative was taken again after an interval of 60 years. Every member of the community is proud to belong to the Greek nation and at the same time considers themselves a patriot of Azerbaijan. In contrast to the neighbouring republics emigration has almost stopped in the past eight years, when only three families have left Azerbaijan.

The benevolent international atmosphere in Azerbaijan helped the Greeks to integrate. Their success is also the result of their industriousness and eagerness to acquire new skills. Most of them have made worthy contributions to the well-being of Azerbaijan and the centuries-old history of the diaspora there.

Germans

In the autumn of 1818, 486 German families were settled in the southern Caucasus and founded the first eight German colonies there.

The first wave of migration of Germans to Azerbaijan started in 1819. Two colonies were founded in Northern Azerbaijan – Helenendorf and Annenfeld. As the number of Germans increased, offshoot colonies were created: Georgfeld, Alekseyevka, Grunfeld, Aigenfeld, Traubenfeld and Yelizavetinka were recorded in the districts of Goygol, Shamkir, Qazakh, Tovuz and Aghstafa of Yelizavetpol Governorate in the early 20th century.

The Russian Empire's administrative system in the Caucasus rendered significant assistance to the German colonists and it was decided to grant each German family up to 35 desyatins (one desyatin is equivalent to roughly one hectare) of land. Even more important, the Imperial Treasury provided loans of 3,000 roubles to each family to build houses and buy cattle. Although the German

colonists were engaged in various fields of agriculture, many were involved in viticulture and wine-making. In the early 20th century the German Vohrer Brothers and Hummel Brothers had major wine producing companies.

The Germans opened the first medical centre, pharmacy, school and club in Yelizavetpol Governorate. In 1912 they installed Azerbaijan's first hydroelectric power generator on the River Ganjachay in Helenendorf and they also built a power station near the village of Zurnabad.

The Germans living in Azerbaijan were Lutherans and suffered no restrictions in holding their religious services. Lutheran churches were built in Helenendorf in 1857, in Gadabay in 1868, in Baku in 1899 and Annenfeld in 1911.

Despite the close cultural relations between the Germans and local people they preserved their ethnic identities.

After the USSR joined World War II, in October 1941 the German community was completely exiled from Azerbaijan to Kazakhstan.

After regaining independence Azerbaijan increased its attention to its German history. With the consideration and care of the government German cultural monuments in the country have been preserved and restored.

Azerbaijan's historical atmosphere of tolerance has had a positive impact on the development of German-Azerbaijani relations in recent times. The steps taken to protect German heritage, which is considered one of the assets of multicultural Azerbaijan, are obvious examples of the government's policy of tolerance and multiculturalism.

This is further confirmed by the instruction of the President of the Republic of Azerbaijan Ilham Aliyev of 30 August 2016 on the

200th anniversary of the establishment of German settlements in the South Caucasus. The instruction says:

'Guided by Paragraph 32 of Article 109 of the Constitution of the Republic of Azerbaijan, to ensure a due celebration of the 200th anniversary of the creation of German settlements in the South Caucasus and in view of their significance in promoting Azerbaijan as a centuries-old centre of tolerance with multicultural traditions, I hereby resolve that:

1. *The Ministry of Culture and Tourism, the Ministry of Foreign Affairs and the National Academy of Sciences of Azerbaijan shall jointly develop and implement a special programme to celebrate the 200th anniversary of the creation of the German settlements in the south Caucasus.*
2. *The Cabinet of Ministers of the Republic of Azerbaijan shall be entrusted with resolving all issues that arise from this instruction.'*

Several hundred Germans currently live in Baku. The Wiedergeburt (Renaissance) cultural and historical association and the Evangelical Lutheran community are active in the country.

Questions

1. What is the evidence for multiculturalism being part of the domestic policy of the Republic of Azerbaijan?
2. How does multiculturalism as a part of domestic policy influence foreign policy?
3. Which religions were historically widespread in Azerbaijan?
4. When did Christianity begin to spread in Azerbaijan?
5. When did Islam begin to spread in Azerbaijan?

6. Which Protestant communities function in Azerbaijan?

7. When did the Catholic Church appear and begin to function in Azerbaijan?

8. What can you say about the Russian Empire's policy towards religion in Azerbaijan?

9. What can you say about the social composition of the parliament of the Azerbaijan Democratic Republic?

10. What can you say about the policy towards religion in Azerbaijan after the establishment of Soviet power?

11. Which legislative acts regulate state-religion relations in the Republic of Azerbaijan?

12. What are the main goals and objectives of the policy on religion in the Republic of Azerbaijan?

13. In what year was the law of the Republic of Azerbaijan 'On freedom of religion' passed?

14. What changes took place in state-religion relations after the return to power of the National Leader of Azerbaijan Heydar Aliyev?

15. What are the distinguishing features of the socio-economic development of Azerbaijan?

16. What is the government's policy for the sustainable development of the socio-economic potential of the country at the regional level?

17. Explain the work done to make use of the labour skills of different ethnic groups in the regions.

18. How does the country's economic development influence its spiritual and cultural development?

19. How does the spiritual and cultural development of the country influence its economic development? Give examples.

20. What is the role of spiritual and cultural factors in economic development in Azerbaijan?

21. What is the link between the policy of multiculturalism and the level of socio-economic development in Azerbaijan?

22. How does the proper management of socio-economic development influence the effectiveness of multiculturalism policy?

23. What is the importance of the state programmes for the socio-economic development of the regions of the Republic of Azerbaijan in minimizing the differentiation among the local regions?

24. How do you understand the saying of the National Leader of Azerbaijan Heydar Aliyev that 'Spiritual and cultural values lift up every nation'?

25. The preservation and development of rich spiritual and cultural values and culture in general is a priority in the domestic policy of Azerbaijan. What is your understanding of this?

26. What are the legislative acts regulating the status, rights and responsibilities of religious entities and what lies at their heart?

27. How is freedom of religion ensured for convicts and military servicemen?

28. What is your understanding of the right of minorities to use their mother tongue?

29. What are the mechanisms regulating the language rights of ethnic minorities in the legislation of the Republic of Azerbaijan?

30. Which legislative acts enshrine the constitutional and legal guarantees of freedom of conscience? What lies at their heart?

31. List the factors that have a positive influence on the sustainable preservation of bilingualism in regions where ethnic minorities form the majority population.

32. Language diversity is a national and cultural resource and this is the approach taken by Azerbaijan's multiculturalism policy. What are the features of language diversity that allow it to be considered a resource?

33. Which Christian peoples settled in Azerbaijan in the early 19th century?

34. What were the main reasons for the 'demographic explosion' in Baku in the late 19th and early 20th centuries?

35. What do you know about the Russian, Polish, Jewish, German and Greek communities in Azerbaijan?

36. How many synagogues are there in Azerbaijan?

37. In what century did Judaism begin to spread in Azerbaijan?

38. What are the objectives of the instruction of the President of the Republic of Azerbaijan Ilham Aliyev of 30 August 2016 'On celebration of the 200th anniversary of the establishment of German settlements in the south Caucasus'?

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SECTION

III

AZERBAIJANI MULTICULTURALISM IN THE INTERNATIONAL RELATIONS SYSTEM

Chapter 6

MULTICULTURALISM AND THE FOREIGN POLICY OF THE REPUBLIC OF AZERBAIJAN

6.1. Multiculturalism as a Factor in the Successful Foreign Policy of the Republic of Azerbaijan

In 5.1 we came to the conclusion that multiculturalism as an integral part of the domestic policy of the Republic of Azerbaijan maintains the high level of state and religion relations in the country and preserves the ethnocultural values of various peoples and ethnic groups living there, enabling them to integrate into society.

As an important part of the domestic policy of the Republic of Azerbaijan, multiculturalism also has a positive impact on the country's foreign policy, or to be more exact, makes it more effective. This is perfectly natural, as it derives from the relationship between domestic and foreign policy. In this relationship domestic

policy plays a defining role in relation to foreign policy[*]. Stability within the country lays the foundations for a peaceful foreign policy in conformity with international law. The reverse is also true – an unstable, critical situation in the country is one of the main reasons for an aggressive foreign policy that disregards international law.

Bearing in mind that domestic policy plays a defining role in foreign policy, this helps to explain the success achieved in foreign policy through the positive impact of multiculturalism. While the policy of multiculturalism of the Republic of Azerbaijan serves to protect ethnic, racial, religious and cultural diversity within the country and the values that form their basis, the policy also creates favourable conditions for the development of comprehensive relations between Azerbaijan and all countries, irrespective of their ethnic, religious, racial and cultural diversity. And this in its turn creates favourable conditions for the promotion of dialogue between cultures and civilizations.

The political scientist Samuel Huntington wrote in his work *The Clash of Civilizations and the Remaking of World Order* that the collapse of the world communist system put an end to the Cold War, eliminating the political, military, economic and ideological confrontation of two opposing socio-political systems. As a result, in the new world order the most important distinction among the peoples became not ideological, political or economic distinctions, but cultural ones. He wrote that the dominant role of ethnocultural values and culture in social development causes the clash of

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[*] Domestic policy plays a defining role in relation to foreign policy, but foreign policy has a reverse impact on domestic policy. The country's achievements in the foreign policy sphere have a positive influence on its domestic policy, stabilize the domestic situation and strengthen the position of the government. The corollary applies and the country's setbacks in the foreign policy sphere have a negative impact on its domestic policy. First of all, they can lead to protests by the population against the government. Thus, the relationship between domestic and foreign policies is reciprocal in nature, though domestic policy plays the defining role.

civilizations. Azerbaijan's actions in international relations and its foreign policy based on multicultural ideas are evidence that Huntington's dangerous prediction, which creates a fatalistic and pessimistic outlook, is incorrect. One of the main directions of Azerbaijan's foreign policy is the promotion of dialogue between cultures and civilizations all over the world. It should be noted that Azerbaijan has made great achievements in this regard. One of them is the Baku Process, which recently entered the political lexicon.

The Baku Process is an initiative of Ilham Aliyev, President of the Republic of Azerbaijan, to promote intercultural dialogue, and is a manifestation of multiculturalism in the international relations system. As part of the Baku Process, Azerbaijan has hosted numerous reputable international forums promoting dialogue among cultures and civilizations. (The Baku Process is considered in more detail in the following subsection.)

As a result of its growing reputation, built on projects to promote dialogue, Azerbaijan chalked up two significant diplomatic achievements in 2011. Azerbaijan was elected a member of the United Nations Security Council in a secret ballot held at the plenary session of the UN General Assembly. Winning a two-thirds majority of votes, i.e. with the support of 155 countries, Azerbaijan represented the Eastern European region at the UN Security Council in 2012-13. President Ilham Aliyev stated in this regard:

'Azerbaijan's victory, with the support of 155 countries, in the elections for membership of the UN Security Council clearly demonstrates that the absolute majority of the international community supports Azerbaijan, regards Azerbaijan as a reliable partner and is ready to express their position in such a significant vote.'

A significant practical achievement in promoting multiculturalism in the new era was the President's creation of the Baku International Multiculturalism Centre (BIMC), as mentioned in the last chapter. It showed that President Aliyev considers the promotion of dialogue among cultures and civilizations a priority in his foreign policy. The Centre carries out a number of projects to encourage this dialogue, of which the following can be mentioned in particular:

1. Teaching Azerbaijani Multiculturalism as a discipline at foreign universities

Azerbaijani Multiculturalism has been included in the curricula of 19 higher education institutions: La Sapienza University of Rome (Italy); Sofia University St. Kliment Ohridski (Bulgaria); Ural Federal University named after the First President of Russia Boris Yeltsin (Russia); Charles University in Prague (Czech Republic); the Lithuanian University of Educational Sciences; Fribourg University (Switzerland); Malmö University, *(*Sweden) ; Hokkaido University *(*Japan);

Poltava University of Economics and Trade (Ukraine); Erciyes University (Turkey); Lusofona University of Humanities and Technologies (Portugal); Augsburg University (Germany); Julius Maximilian University Würrzburg, Germany; Tbilisi State University (Georgia); Belarus State University; Gadjah Mada University (Indonesia); Sri Sri University (India) ; Alexandru Ioan Cuza University of Iashi (Romania); The University of Wroclaw (Poland) and 38 higher educational institutions of Azerbaijan.

2. International summer and winter schools in Azerbaijan: 'Multiculturalism as a way of life in Azerbaijan: learn, explore and share'

On the recommendation of President Aliyev, the Baku International Multiculturalism Centre together with the Knowledge Foundation under the President of the Republic of Azerbaijan holds summer and winter schools twice a year under the motto 'Multiculturalism as a way of life in Azerbaijan: learn, explore, share'. The schools are held for students from Azerbaijan and foreign countries who are interested in the courses 'Introduction to Multiculturalism' and 'Azerbaijani Multiculturalism'.

3. Club of Young Friends of Azerbaijan

The Association of the Club of Young Friends of Azerbaijan was set up during the Third International School of Multiculturalism entitled 'Multiculturalism as a way of life in Azerbaijan: national and religious values'. Held in summer 2016, the school was attended by more than 50 students from 16 countries. The club was the initiative of Salomeja Lukaite, a research fellow at the Lithuanian University of Educational Sciences, and Dimitrios Asproulis, a student at the University of Athens. The Association includes foreign students who have attended international multiculturalism schools in Azerbaijan, students from 20 foreign universities where Azerbaijani Multiculturalism is taught and other young people whom they have interested in Azerbaijan.

4. Azerbaijani Multiculturalism events abroad

One-off lectures, round tables and conferences have been held for the intelligentsia and civil servants in Great Britain, Germany, Sweden and Switzerland.

5. Virtual round tables

The Baku International Multiculturalism Centre held five virtual round tables involving local and foreign experts in order to share with other countries Azerbaijan's great experience of multiculturalism. The material of the round tables has been published in book form in Azerbaijani, Russian and English.

The aforementioned projects of Baku International Multiculturalism Centre help to make Azerbaijan's international relations more effective.

As an important direction in the domestic policy of the Republic of Azerbaijan multiculturalism has a positive impact on the country's foreign policy too. This can be seen first of all in the country's increasing influence in the international arena. Azerbaijan's achievements in multiculturalism are acknowledged by many countries. As President Aliyev said:

'Today Azerbaijan is recognized as a centre of multiculturalism in the world. The rare role of Azerbaijan in the world is highly appreciated. Azerbaijan is a bridge between civilizations. Azerbaijan is a rare country from the geographical, political and other points of view. Our experience is studied.'

Foreign politicians have commented that the growing interest in Azerbaijan's experience of multiculturalism has earned it the image of an exporter of tolerance as well as oil and gas.

6.2. The Baku Process: its Nature, History, Goals and Participants

Azerbaijani President Ilham Aliyev put forward the Baku Process as an initiative to develop intercultural dialogue at a conference of ministers of culture from Europe and neighbouring regions held in Baku from 2 to 3 December 2008. Focusing on

the topic 'Intercultural dialogue as the basis for sustainable peace and development in Europe and its neighbouring regions', the conference was the first in a new format involving the ministers of culture of ten Muslim countries. It was attended by senior officials from 48 countries, representatives of eight international organizations and a number of international non-governmental organizations. The Baku Declaration on the Promotion of Intercultural Dialogue was adopted on the initiative of Azerbaijan. The Artists for Dialogue was launched on the initiative of Azerbaijan as a continuation of the Baku Process.

President Aliyev made a speech on the history and importance of the Baku Process at the opening of the III World Forum on Intercultural Dialogue held in Baku on 5 May 2015:

'*In 2008 Azerbaijan initiated the Baku Process, which is now highly appreciated by the world community. It was also our initiative to invite the ministers of the countries of the Organization of Islamic Cooperation to the forum of ministers of member states of the Council of Europe. That was the first event of its kind, because Azerbaijan is one of the few countries to be a member of both organizations. In 2009 the Organization of Islamic Cooperation invited the ministers of culture of the countries of the Council of Europe to a meeting of ministers. All this was our initiative and this format came to be known as the Baku Process. Today the Baku Process includes dialogue among cultures and civilizations and issues in multiculturalism.*'

The main actors in the Baku Process are the government of Azerbaijan, UNESCO, the UN Alliance of Civilizations, the Council of Europe, the Council of Europe's North-South Centre, ISESCO and the UN World Tourism Organization.

The Baku Process has the following goals:

1. To develop understanding, dialogue and tolerance among cultures;

2. To develop cooperation between Muslim and Western societies;

3. To support forces of peace and reconciliation in order to ease religious and cultural tension among peoples, thereby building respect and understanding among cultures;

4. To define the opportunities for culture, cultural heritage and the arts and to make more effective use of them in intercultural dialogue and cooperation;

5. To support cultural and artistic endeavour and recognize the role of artists and cultural figures in stimulating intercultural dialogue and mutual understanding;

6. To attract member-states and civil society to develop dialogue among the relevant international and regional organizations.

The Baku Process was created as a regional initiative, but in 2010 it was transformed into a global movement. President Ilham Aliyev was very much involved in this qualitatively new stage in the Baku Process. Addressing the 65th session of the UN General Assembly, President Aliyev declared that the next World Forum on Intercultural Dialogue would be held in Baku:

'Azerbaijan has always been a place of coexistence and tolerance among different faiths, ethnic groups and philosophies. As an active member of the Group of Friends of the Alliance of Civilizations, Azerbaijan contributes to the development of inter-religious and intercultural dialogue based on mutual respect and understanding. Azerbaijan hosted the World Summit of religious leaders of 32 states in the spring of this year and on its initiative is to host the World Forum for Intercultural Dialogue in April 2011.'

After this speech, President Aliyev signed an instruction that the World Forum on Intercultural Dialogue should be held in Azerbaijan on 27 May 2011 and from then on should be held every two years in the Republic of Azerbaijan. To date, four World Forums on Intercultural Dialogue have been held in Baku since 2011.

Other important forums have also been held as part of the Baku Process: the World Summit of Religious Leaders on 26 to 27 April 2010; the Baku International Humanitarian Forums held in 2011, 2012, 2013, 2014 and 2016; the seventh Global Forum of the United Nations Alliance of Civilizations held on 25 to 27 April 2016.

Two significant sporting events held in Azerbaijan – the first European Games in June 2015 and the IV Islamic Solidarity Games in May 2017 – can also be associated with the Baku Process as a means of developing intercultural dialogue. One of the main goals of both sporting events was the development of dialogue among different cultures.

The 10th anniversary the Baku Process fell in 2018. President Aliyev noted in his speech at the opening of the 4th World Forum on Intercultural Dialogue:

'The government of Azerbaijan and the United Nations Alliance of Civilizations have launched an initiative to create the Baku Process award for leadership in intercultural dialogue in order to honour those who play an active role in promoting dialogue among cultures and civilizations.'

The Baku Process to encourage dialogue among cultures and civilizations shows that multiculturalism has an important influence on the foreign policy of the Republic of Azerbaijan. The Process has become a global movement and is developing dynamically. Every year the Republic of Azerbaijan hosts international events as part of the Baku Process, which increase the role of Azerbaijan in promoting dialogue among cultures and civilizations.

In her speech at the opening of the IV World Forum on Intercultural Dialogue on 5 May 2017, Gabriella Battaini-Dragoni, deputy secretary-general of the Council of Europe, had this to say about the Baku Process:

'Yes, while if it was a dream in 2008, the Baku Process has now become reality. Thanks to the perfect opportunity provided by the Baku Process and the forums on intercultural dialogue we have been able to gather and discuss the issues facing our world today... Mr President, I ask you and the first vice-president Mrs Mehriban Aliyeva never to let the flame of the Baku Process be extinguished, because there is a great need for peace, harmony and coexistence in the world.'

6.3. The Role of the Heydar Aliyev Foundation in Implementing the Policy of Multiculturalism

The Heydar Aliyev Foundation, which bears the name of the political founder of Azerbaijani multiculturalism, National Leader of the Azerbaijani People Heydar Aliyev, works to promote the values of tolerance and is highly appreciated by the world community. The Foundation's effective work has been positively received not only in the Republic, but in different countries too. The history, goals and objectives of the Foundation will be considered in order to get a better understanding of its role in realizing the policy of multiculturalism.

6.3.1. The Heydar Aliyev Foundation and its Goals

The creation of the Heydar Aliyev Foundation reflects the people's desire to show their esteem for the memory of Heydar Aliyev, who entered the nation's history as the builder of the

independent state. The Foundation builds on his rich spiritual heritage by underlining the importance for the country of the philosophy of Azerbaijanism and by cultivating ideas of national statehood in the younger generation.

President Ilham Aliyev signed a decree on 10 March 2004 on setting up the Foundation. It supports the study, promotion and implementation of Heydar Aliyev's policies for the socio-economic and cultural development of the country, its integration into the world community and the improvement of the material well-being of the people.

The official opening ceremony of the Heydar Aliyev Foundation, a non-governmental and non-commercial organization, was held on 10 May 2004, on the initiative of Mehriban Aliyeva, First Vice-President of the Republic of Azerbaijan, President of the Heydar Aliyev Foundation and Goodwill Ambassador of UNESCO and ISESCO. Since 2004, the Foundation has contributed to the social and economic development of the country through various projects in education, public health, culture, sports, science and technology, the environment and other spheres.

The Heydar Aliyev Foundation pursues the following goals in its work:

- to support the study, promotion and implementation of the policies developed by the eminent politician Heydar Aliyev for the social, economic and cultural development of the country, its integration into the civilized world and the improvement of the material welfare of the people;

- to support the implementation of major projects and programmes to promote the prosperity and welfare of the nation, benefiting from the rich heritage of National Leader Heydar Aliyev in working to meet these needs;

- to develop and implement various programmes and projects in science, culture, public health, sports, the environment and other areas;

- to cooperate and carry out joint projects with local and foreign foundations, NGOs and voluntary organizations;

- to provide assistance in tackling social problems in various parts of the country, as well as to help vulnerable groups of the population;

- to help people discover their creative potential, skills and knowledge and to help talented individuals display and develop their skills;

- to assist in promoting the cultural heritage of Azerbaijan, including the promotion of Azerbaijani *mugham*, and in preserving the country's healthy spiritual values;

- to help children and young people become well-informed citizens;

- to help activities aimed at raising the international influence of the Republic of Azerbaijan;

- to assist the dissemination of accurate information about Azerbaijan to the international public;

- to cooperate with national and international educational institutions;

- to assist scientific research;

- to arrange exchanges of scholars with leading research centres and to assist the creative and scientific potential of the country;

- to develop the infrastructure of child care institutions;

- to develop medical and healthcare institutions;

- to support important environmental studies and promote a healthy life style;
- to arrange workshops and conferences on topical issues in Azerbaijan and abroad;
- to organize exhibitions of the work of talented children, young people and established artists.

The expansion of cultural relations with other countries and the holding of days of culture and art exhibitions in reputable art galleries around the world and concerts of Azerbaijani musicians all illustrate the Foundation's work to integrate Azerbaijani culture into the world. The Foundation's President, Mehriban Aliyeva, has played an important role in the popularization of Azerbaijani culture around the world.

Strengthening intercultural relations is an aspect of multiculturalism and occupies a special place in the Foundation's carefully considered work. Various projects, including 'Expanding the Role of Women in Cross-cultural Dialogues', 'The Role of Cultures in Globalization', 'Peaceful Coexistence in a Multicultural World' and 'Azerbaijan – Land of Tolerance' have been implemented on the initiative of Mehriban Aliyeva. The world community is very appreciative of the events to develop cross-cultural dialogue organized by the Heydar Aliyev Foundation.

In implementing the policy of multiculturalism, the Heydar Aliyev Foundation supports Azerbaijan's integration into the world community, religious tolerance, the development of civil society and the preservation of national-spiritual values. It benefits from the rich heritage of the National Leader Heydar Aliyev as it carries out various programmes and projects in this regard.

6.3.2. Azerbaijan – Address of Tolerance

Mehriban Aliyeva, President of the Heydar Aliyev Foundation, has always stressed the importance of friendly relations, mutual respect and cultural exchange among nations. Noting the rich traditions of tolerance in Azerbaijan, Mehriban Aliyeva said:

'Azerbaijani society, with its traditional relations of friendship, brotherhood and tolerance, is our historic achievement, and this factor has become the leading norm of our public and political life. A democratic environment has been ensured for the different nations living in our country to preserve their national and spiritual values, religious beliefs and traditions, and to develop their language and culture. Irrespective of language, religion and ethnic identity, all the citizens of Azerbaijan enjoy basic human rights and freedoms. It is a source of pride that Azerbaijan is considered an example of tolerance for world countries and that a good number of states seek to benefit from this experience.'

Through its work the Heydar Aliyev Foundation contributes to the human values of unity and tolerance among different ethnic and religious groups. The Foundation's work has produced a considerable response both at home and abroad. One of its progressive projects is entitled Azerbaijan – Address of Tolerance. As part of this project repair and restoration works have been carried out in a number of mosques, churches and synagogues.

The grave and mausoleum of the Brave Butcher, who earned the respect of the people for his charitable work in Ganja in the 7th century, were repaired and restored in 2005.

The 16th century Pir Hasan shrine in Mardakan, near Baku, underwent major repairs and restoration work in 2005. The shrine is the site of the graves of the historic figures Pir Hasan and Khadija Khanum, daughter of the seventh Shia Imam Musa Kazim. The

mausoleum was reconstructed and the complex was decorated with national designs. Other improvements were made and a park was laid out in the area around the shrine, which is an architectural monument and protected by the state.

The Mohsun Salim Mosque in Bina, near Baku, built in the early 20th century by a local oil field owner, was fully restored in 2006. A new building with a hall for 100 people, ablution rooms, separate rooms for men and women and a meeting room for clergy was built in the yard and fully equipped. The mosque has been included in the list of historical monuments protected by the state.

The Orthodox Church in Baku was repaired and restored in 2007. The church's suspended ceiling was replaced with decorative glass and the building's facade was changed.

In September 2008 the Heydar Aliyev Foundation and the Roman Catholic Community signed a Memorandum of Understanding. The Memorandum included development and reconstruction projects in certain areas, support for social and religious centres, and a series of activities to promote the cultural development of the various ethnic groups residing in Azerbaijan. As an initial step in this cooperation, the ceiling of the Roman Catholic Church of the Immaculate Conception in Baku was decorated with classic ecclesiastical murals and a ceramic panel was mounted on the facade of the church.

The Juma (Friday) Mosque in Buzovna in Khazar District was reconstructed. Construction of the Juma Mosque started in 1896, but was left incomplete in 1900. During the Soviet period it was used as a storehouse and a shop. In December 2006 on the initiative of the President of the Heydar Aliyev Foundation, Mehriban Aliyeva, a project costing 700,000 manats was developed to reconstruct the mosque. Reconstruction work began in February 2007 and was completed in 2009. On 19 December 2009, Azerbaijani President Ilham Aliyev and his spouse Mehriban Aliyeva attended the

opening ceremony of the mosque, where 500 people can pray at one time.

In 2010-13 a new mosque was built in the town of Qabala on the order of the Heydar Aliyev Foundation. Verses from the Holy Koran are written on the walls and pillars of the mosque, which are also decorated with religious symbols. The mosque has a room for the akhund, a teaching room, a library, meeting rooms, ablution rooms for men and women and ancillary buildings. On 28 February 2013, President Aliyev attended the opening ceremony of the mosque, where 600 people may pray at one time.

Reconstruction works at the Juma Mosque in Shamakhi started in March 2010. The mosque's 36.4-metre high minarets, entrance and three domes were exquisitely restored. On 17 May 2013, President Aliyev attended the opening of the renewed mosque, where 1,500 people may pray at one time.

In 2012 on the initiative of the Heydar Aliyev Foundation reconstruction of the Heydar Juma Mosque in Mardakan began. On 31 December 2013, Heydar Aliyev Foundation Vice-President Leyla Aliyeva attended the opening of the mosque after the major reconstruction. It has room for 130 people to pray there at one time.

As part of the Azerbaijan – Address of Tolerance project, the Ohr Avner Chabad education centre for Jewish children was built in Baku by the Heydar Aliyev Foundation and the Ohr Avner Foundation. On 31 May 2007, Heydar Aliyev Foundation President Mehriban Aliyeva attended a ceremony to lay the centre's foundation stone. On 4 October 2010, President Aliyev and First Vice-President Aliyeva and the President of the Federation of Jewish Communities of the CIS and the Ohr Avner International Foundation, Lev Leviev, attended the opening ceremony of the Education Centre. Located in Baku's Khatai District, the three-storey complex meets all the latest standards. The Centre has 30

classrooms provided with high-end equipment and teaching aids and a 700 sq.m. outdoor stadium with an artificial pitch. Designed for 450 pupils, the centre's distinguishing feature from other educational institutions is that it teaches the basics of Jewish culture.

Also as part of the Azerbaijan – Address of Tolerance project, the Heydar Aliyev Foundation has arranged significant events abroad and the restoration of various foreign monuments. Among them is the restoration of stained-glass windows in the 14th century Strasbourg Cathedral. Scenes from the lives of the Virgin Mary and Jesus Christ are depicted in the stained-glass windows, which were installed in 1320-40. The Heydar Aliyev Foundation provided financial assistance for this work in June 2009.

The Heydar Aliyev Foundation also allocated funds for the restoration of seven churches dating back to the 10th to 12th centuries in the villages of La Fresnaye-au-Sauvage, Saint-Hilaire-la-Gérard, Tanville, Courgeoût, Réveillon and Mâle in Orne Department in France.

The Heydar Aliyev Foundation has also done other significant work:

1. *In 2007 the Foundation supported the restoration of old masterpieces in Versailles. The works restored by the Foundation include Jacques Buirrette's Amazon statue (1685-1693) and Claude Bertin's Bowl with Handles Adorned with Fauns' Heads (1687-1705). Both statues are kept in the park at Versailles and had been eroded over time. The statues were included in the list of World Heritage in 1979. In 2008 the Foundation was also involved in restoration work at the Louvre Museum.*

2. The Heydar Aliyev Foundation supported repair work to the Hall of the Philosophers Room in the Capitoline Museum in Rome. An opening ceremony was held on 25 October 2013 after completion of the repairs.

3. In September 2012 on the initiative of the Heydar Aliyev Foundation new halls dedicated to Islamic art were opened at the Louvre Museum of Paris.

4. On 2 June 2014 the Heydar Aliyev Foundation and the Vatican Apostolic Library signed an agreement 'On the restoration and digitization of manuscripts in 2015-16'. The agreement included the restoration and digitization of old manuscripts and the restoration of a number of monuments in the Vatican museums.

In addition, the Trapezitsa Architectural Museum Reserve in Veliko Tarnovo, Bulgaria, was restored with the support of the Heydar Aliyev Foundation. Mehriban Aliyeva and Leyla Aliyeva attended the reopening ceremony of the Reserve on 22 September 2016. The conservation and restoration work at Trapezitsa, one of the historical tourist centres in Bulgaria and Eastern Europe, lasted 10 months. The Heydar Aliyev Foundation financed the conservation and restoration of a 158-metre long western wall, the laying of an 880-metre long tourist walk, the creation of a cultural heritage centre, and the repair and conservation of three medieval churches in the complex.

Also as part of the Azerbaijan – Address of Tolerance project, a monument to Prince Vladimir was erected outside the Saint Vladimir Church in the Russian city of Astrakhan on the instructions of President Aliyev and with the support of the Heydar Aliyev Foundation. Leyla Aliyeva attended the foundation laying ceremony on 12 September 2012. Leyla Aliyeva and Astrakhan Region

Governor Alexander Zhilkin attended the unveiling of the statue on 20 December 2013.

Natiq Aliyev, People's Artist of Azerbaijan and an honoured member of the Russian Academy of Arts, designed the complex as a whole, while the statue is the work of Astrakhan sculptors Alexander Fedorchenko and People's Artist of Russia Andrey Kovalchuk. The statue was erected to mark the 1,025th anniversary of Christianity in Russia.

Also as part of the Azerbaijan – Address of Tolerance project, the Heydar Aliyev Foundation and the Vatican signed a bilateral agreement on 22 June 2012 on the restoration of the catacombs of Saints Marcellinus and Peter. On 23 February 2016 Mehriban Aliyeva attended the reopening ceremony of the catacombs. Of 60 catacombs located around the city of Rome, those of Marcellinus and Peter are very significant for the Christian world. This project, the first of its kind, is considered as a contribution of the Muslim world to the holy sites of Christianity.

Holding exhibitions in various countries is a major part of the Azerbaijan – Address of Tolerance project. On 27 September 2013, a photo exhibition Azerbaijan – Land of Tolerance opened at the UN headquarters in New York. The exhibition was organized by the Heydar Aliyev Foundation jointly with the UN Alliance of Civilizations and the Azerbaijan State Committee for Work with Religious Organizations. The exhibition featured the work of the internationally renowned photographer Reza Degati on the theme of religious tolerance in Azerbaijan, a country he has visited many times. A similar exhibition opened in UNESCO headquarters in Paris on 22 October 2013, and then moved to the Azerbaijan Cultural Centre in Paris where it opened on 22 November 2013. The ceremony was attended by Mehriban Aliyeva and Leyla Aliyeva, French state and government officials, UNESCO Director General Irina Bokova, ISESCO Director General Abdulaziz Othman Altwaijri,

Rashida Dati, mayor of the 7th Arrondissement of Paris, senators, deputies, well-known figures from the world of art and French society and diplomats. The exhibition was highly appreciated by the public and received positive coverage in the press.

6.3.3. International Conferences and Forums as Platforms for Cross-Cultural Dialogue and Multiculturalism

The Heydar Aliyev Foundation has held a number of conferences and forums to promote multiculturalism and the values of tolerance and the sustainable development of cross-cultural dialogue. The various events are listed below in chronological order:

On 19-21 April 2006 the Heydar Aliyev Foundation jointly with the Academy of Latin Culture held an international conference on Cultural Diversity in Eurasia: Azerbaijan: the Dialogue of Civilizations Past and Present. Scholars and artists from 30 Latin countries attended the conference. The conference heard that religious freedom and tolerance are at the highest level in Azerbaijan, where the best traditions of the cultures of East and West have merged.

On 1-2 November 2007, an international conference on Youth for the Alliance of Civilizations was held under the patronage of Mehriban Aliyeva. The conference opened with the film *Youth for the Alliance of Civilizations: Dreams Come True*, which tells of the care and attention shown to culture in Azerbaijan and the main goals of the initiative to create a dialogue of civilizations.

On 10-11 June, 2008, a two day international forum on Expanding the Role of Women in Cross-cultural Dialogue was held. This forum was organized on the initiative of the Heydar Aliyev Foundation and with the support of ISESCO and UNESCO. It was attended by over 300 representatives of different countries. The

forum was devoted to the contribution of women to strengthening the dialogue of cultures and civilizations.

On 29-30 June 2010 Baku hosted a forum on the topic Dialogue of Cultures in a Globalizing World, initiated by the head of the Russian representative office of the Heydar Aliyev Foundation, Leyla Aliyeva. The forum, dedicated to the memory of the National Leader of Azerbaijan Heydar Aliyev, was attended by well-known Azerbaijani and Russian scholars. Separate sessions at the forum heard papers on 'The Dialogue of civilizations in the dialogue of cultures', 'Democracy, society and once again on the role of personality in history', 'Individual parameters of democratic values in modern society', 'Humanitarian education in Russia in the era of globalization', 'Dialogue as comprehension of the identity of others', 'Intercultural dialogue as the basis of sustainable development in the era of globalization', 'Philosophy and contemporary science together', 'Interaction between philosophical cultures in the era of globalization' and other topics.

An international conference From Isolation to Integration was a joint project of the Heydar Aliyev Foundation, the Azerbaijani government and UNICEF. The conference on 20 September 2011 was attended by representatives of 20 countries, including Germany, Russia, Georgia and Turkmenistan, as well as by state and government officials, MPs and representatives of international organizations. The inclusion of disabled children into society and support for reform in this field were among the issues discussed at the conference.

A conference on Religious Tolerance: the Culture of Coexistence in Azerbaijan was held on 8 September 2015 as part of a project entitled Azerbaijan in the Heart of Paris. It was organized with the support of the Heydar Aliyev Foundation. The conference highlighted interfaith relations in Azerbaijan and France and

Azerbaijan's experience in the field of religious tolerance. Following the conference an evening of classical music, Azerbaijani Music in the Heart of Paris, was held with the support of the Heydar Aliyev Foundation.

6.4. The Activity of the Baku International Multiculturalism Centre

Baku International Multiculturalism Centre (BIMC) was set up by a decree of the President of the Republic of Azerbaijan Ilham Aliyev, issued on 15 May 2014, as is mentioned in Chapter 2. The decree says clearly that multiculturalism is the state policy and way of life in Azerbaijan:

'It is internationally acknowledged that being located at the intersection of civilizations Azerbaijan possesses rich cultural and spiritual values and traditions of tolerance. As a multi-ethnic and multi-faith country the environment of national and cultural diversity and ethnic-religious tolerance has turned it into an incomparable space of multicultural dialogue. The state policy, being successfully carried out today to protect that cultural, linguistic and ethnic diversity in the Republic of Azerbaijan, demands that special care be taken of this great historical experience of multiculturalism, accumulated down the centuries, and that it be enriched. The policy also calls for the international promotion of these unique achievements.'

The BIMC statute sets out its aims and objectives in line with this Decree. In conformity with the ideology of Azerbaijanism the Centre's main goal is to protect tolerance and cultural, religious and linguistic diversity, and to ensure the worldwide recognition of Azerbaijan as a centre of multiculturalism. The Centre's main functions are as follows:

- to study the cultural, social, and political essence of Azerbaijani reality, which has turned multiculturalism and tolerance into a way of life and to develop a way to promote it;

- to determine how cultural and ethnographic diversity in the Republic of Azerbaijan may serve the development of Azerbaijanism and to ensure that it does;

- to conduct scientific analysis of the tolerant foundations of cultural and religious diversity in the Azerbaijan Republic and to determine ways to preserve them;

- to study the cultural heritage of different regions, to ensure their harmonious development and to support the protection and preservation of historical, cultural and religious monuments by making use of the potential of civil society;

- to study the degree of contact among the cultures of different regions in multicultural life and to promote more contact;

- to search for traces of old cultures in different regions of the Republic of Azerbaijan in cooperation with the respective research institutions (to organize archaeological digs in accordance with the law of the Republic of Azerbaijan 'On the protection of historical and cultural monuments') and to collect and protect cultural and ethnographic heritage;

- to introduce projects in education, culture, science and other social spheres in order to tackle failings that impede the harmonious, holistic spiritual development of the individual;

- to carry out measures to increase the professional religious and secular knowledge of young clerics of different religions;

- to ensure that international experts study the multicultural achievements of the Republic of Azerbaijan and to promote those achievements abroad;

- to develop a mechanism to appreciate and promote local and foreign citizens, who have made a major contribution to individual purification and to building mutual respect and trust among the nations and religions;

- to analyse and disseminate the personal experience of international experts in multiculturalism and of current and former politicians, public figures, academics and artists;

- to perform other functions in conformity with this Statute.

The Azerbaijani President signed an instruction on 11 March 2016 'On the Action Plan for 2016 as the Year of Multiculturalism in the Republic of Azerbaijan'. Baku International Multiculturalism Centre was made coordinator of the Action Plan. BIMC carries out several projects in different areas, arising from the plan, and works closely with the bodies mentioned in the Instruction.

One of the most significant issues in the Action Plan is the creation of BIMC branches and representative offices abroad. Work on this has been under way since January 2016 and BIMC now has branches in Germany, Israel, Moldova, Italy, Portugal, Bulgaria and Russia.

BIMC is building its work in two directions:

analysis and promotion of multiculturalism in Azerbaijan and the rest of the world and to prepare publications on this;

development and implementation of projects designed to maintain tolerance, cultural, religious and linguistic diversity in accordance with the ideology of Azerbaijanism, and to introduce Azerbaijan as a centre of multiculturalism in the world.

BIMC has carried out a number of important projects in this regard.

The Book of Dada Qorqud: How Basat Killed Tapagoz

The story of 'How Basat Killed Tapagoz' (Cyclops) from the epic *The Book of Dada Qorqud* (*Kitabi Dada Qorqud*), published in Germany in 1815 by orientalist and diplomat Friedrich von Diez with his foreword, was translated and published in 25 languages. This project also followed an instruction of President Ilham Aliyev on celebration of the 200th anniversary of the first translation into German and publication of *The Book of Dada Qorqud*.

The translations were published in Turkish, German, English, French, Russian, Chinese, Japanese, Indian, Arabic, Persian, Greek, Hebrew, Hungarian, Italian and Ukrainian, as well as in the languages of minorities living in Azerbaijan – Khinaliq, Tat, Kurdish, Talysh, Udi, Lezghi, Georgian and Armenian. The publication of these books is a clear sign of both the richness of the spiritual world of the Azerbaijani people and the spirit of multiculturalism in Azerbaijan. The book consists of Friedrich von Diez's foreword entitled 'Comparison of the Newly Discovered Oghuz Cyclops with that of Homer' and the story of 'How Basat Killed Tapagoz' (Cyclops) from *The Book of Dada Qorqud*.

Literary Sources of Azerbaijani Multiculturalism

BIMC is organizing many publications as part of the project on the Sources of Azerbaijani Multiculturalism. Multiculturalism as a way of life of the Azerbaijani people since ancient times has become a topic of completely new research from the political, philosophical and literary points of view. The first publication in the series, *Literary Sources of Azerbaijani Multiculturalism*, is very important from the academic point of view. The book reflects the views of Azerbaijani writers who showed great respect for different languages and religions and for scholars, writers and beautiful people of different nationalities. The tolerant, multicultural values

inherent to our people are said to have lived in the soul and blood of our ancestors down the centuries. This is visual evidence of the words of President Ilham Aliyev that '*Multiculturalism is a value inherent to the Azerbaijani people.*'

The book *Literary Sources of Azerbaijani Multiculturalism* has been translated into English and Russian and is being distributed at present.

The next book in the series *Sources of Azerbaijani Multiculturalism,* which includes *Scientific and Philosophical Sources of Azerbaijani Multiculturalism*, *Written Sources of Azerbaijani Multiculturalism* and *The Political and Legal Principles of Azerbaijani Multiculturalism,* will soon be published. These books show the many branches and many directions of our multicultural sources.

Teaching Azerbaijani Multiculturalism

A major, ongoing project of the BIMC since its creation is the teaching of the courses 'An Introduction to Multiculturalism' and 'Azerbaijani Multiculturalism' in local and foreign universities. The teaching programme for the two subjects has been approved by the Ministry of Education on the initiative and with the ideas of the State Counsellor on Multiculturalism, Interethnic and Religious Issues of the Republic of Azerbaijan. In parallel teaching staff have been trained to teach these disciplines.

Though not long has passed, these disciplines are already being taught in 19 foreign and some 40 local universities. The number of universities cooperating with BIMC is increasing every year and new chairs in multiculturalism are being set up, in conformity with the Year of Multiculturalism Action Plan.

International summer and winter schools multiculturalism

International summer and winter schools of multiculturalism are held for students and researchers who have already studied the 'Azerbaijani Multiculturalism' course and are keen to further their knowledge. Summer and Winter Schools are of great importance in sparking interest in new research topics and in making use of the experience of Azerbaijan. The schools are a continuation of the project for education in multiculturalism abroad, as recommended by President Aliyev.

The main purpose of the summer and winter schools is to bring together students who have already studied Azerbaijani multiculturalism. They listen to lectures on different aspects of Azerbaijani multiculturalism and have the opportunity to observe in practice what they have learned. It is interesting for the students to attend these schools in scenic parts of Azerbaijan and to meet members of minorities and religious communities, with their diverse, rich traditions. This can be summed up in the three main goals of the schools:

- to share and expand theoretical and practical knowledge about Azerbaijani multiculturalism;
- to increase the effectiveness of the Azerbaijani Multiculturalism course;
- to bring together scholars, researchers and students interested in multiculturalism.

Schools were held in July 2015, February 2016, July 2016, February 2017, July 2015, February 2018 and July 2018 were a great success.

Club of Young Friends of Azerbaijan

The club was set up at the Third International Summer School (17-18 July 2016) on the initiative of Salomeja Lukaite, a research fellow at the Lithuanian University of Educational Sciences, and Dimitrios Asproulis, a student at the University of Athens. At present the international Club has over 200 members from over 20 countries. They are foreign students who have attended the international schools of multiculturalism and Azerbaijani students who have taken courses on Azerbaijani multiculturalism. The International Club of Young Friends of Azerbaijan has a website (www.youngfriends.az), and is attracting the attention of young international readers. The creation of the club, which already has a broad social base, is an important step. It can be regarded as the 'spiritual child' of BIMC's regular summer and winter schools which bring together dozens of friends, who love Azerbaijan.

Virtual Round Tables

BIMC regularly organizes virtual round tables on a variety of pressing issues for local and foreign experts. BIMC has published material from those round tables in the form of booklets. The booklets include *The Harmony of Socio-economic and Spiritual Development in Azerbaijan in the Modern Era; Multicultural Harmony"; "Teaching Azerbaijani Multiculturalism as a Discipline in Foreign Universities": "Problems and Perspectives; Interest in Azerbaijan turns into Love for Azerbaijan (Azerbaijani multiculturalism through the eyes of foreign and local students)"* ; *"Azerbaijani Multiculturalism through the Eyes of Foreign and Local Students of the International Winter School" and "Albanian Apostolic Church: Historical Outlook"*. These booklets have been distributed in Azerbaijani, Russian and English and are valuable aids in research

into, and promotion of, the Azerbaijani model of multiculturalism at home and abroad. They may be used in secondary schools and higher educational institutions, in various organizations and by foreign visitors to Azerbaijan.

Azerbaijani Multiculturalism textbook

BIMC produced a textbook on Azerbaijani multiculturalism for students in higher education and for a broad readership, in conformity with Paragraph 9 of the Action Plan for 2016 – Year of Multiculturalism.

Multiculturalism journal

The Multiculturalism journal is published quarterly, under Paragraph 40 of the Action Plan for 2016 – Year of Multiculturalism. BIMC seeks to raise awareness of Azerbaijani multiculturalism, a priority in state policy, in different ways around the world.

BIMC Events Abroad

Azerbaijani multiculturalism has been presented as a new model for living in peace and friendship not only in foreign universities, but also in colloquiums, seminars and round tables at a variety of organizations. Events have been held from BBC headquarters in London to Ahmad Dahlan University in Yogyakarta, Indonesia.

Vatican Conference

On 21 April 2015, BIMC and the think tank Il Nodo di Gordio held an international conference on 'Caucasian Albania and the Udis' at the Salesian Pontifical University in Rome, with the organizational support of the Azerbaijani embassy in Italy. It was one of BIMC's larger projects and was important in terms of

recognition of the model of Azerbaijani multiculturalism, exploration of multicultural security and focusing attention on the Udis as one of the ethnic and religious communities of Azerbaijan.

Round Table at the BBC

A round table on Azerbaijani multiculturalism was held at the BBC headquarters in London on 26 April 2015. The participants in the round table received a comprehensive briefing on the Azerbaijani model of multiculturalism, including its history and socio-political aspects, and on the work of BIMC.

Symposium in Berlin

A symposium on 'Multiculturalism and Interfaith Dialogue in Azerbaijan: Historical Experience and a Model for the Future' was held on 27 May 2015 in Berlin-Brandenburg Academy of Sciences and Humanities, with the organizational support of the Azerbaijani embassy in Germany, BIMC, the Germany-Azerbaijan Forum and the chair of the History of Azerbaijan at Berlin Humboldt University. The symposium was of great importance in achieving recognition of the Azerbaijani model of multiculturalism beyond the borders of Azerbaijan.

Round Table in Yogyakarta

A round table on Azerbaijan as a Model Multicultural Country was held on 28 September 2015 in the Indonesian city of Yogyarkarta. The round table was organized by BIMC together with the Muhammadiyah NGO.

Conference in Bern

An international conference on 'Multiculturalism and Intercultural Dialogue: the Swiss and Azerbaijani Models' was held on 29

March 2017 in the House of Religions in Bern. The conference was organized by the BIMC and the Azerbaijan State Committee for Work with Religious Organizations, and with the support of the Azerbaijani embassy in Switzerland. The conference was followed by an exhibition on Aspects of State-Religion Relations in Azerbaijan.

Conference in Augsburg

A two-day international conference on Heydar Aliyev – Youth – Multiculturalism to mark the anniversary of the birth of Azerbaijan's National Leader was held in the German city of Augsburg on 10-11 May 2017. The initiative of the Club of Young Friends of Azerbaijan, the conference was organized with the support of BIMC and Augsburg University. Also on the Club's initiative, a photo exhibition Heydar Aliyev and Young People was held alongside the conference at the Logenhaus. The conference's main goal was to honour Heydar Aliyev, who greatly appreciated Azerbaijani multiculturalism in political terms and established its legal status and at the same time was a close friend and reliable support for young people. Another aim of the conference was to promote multiculturalism and ideas of tolerance through Club members in Europe, Asia and America, and to contribute to world peace.

Baku Humanitarian Forum

Initiated by the Presidents of the Republic of Azerbaijan and Russian Federation in 2010, Baku International Humanitarian Forum is an event gathering together famous representatives of political, scientific and cultural elite of the world community including famous statesmen, Nobel Prize's winners in the various fields of science and leaders of influential international organizations.

In order to respond the global challenges of our time, the Government of Azerbaijan is going to host the VI Baku

International Humanitarian Forum on the theme of "Shaping a New World and a New Humanity: Creativity and Human Development" on 25-26 October, 2018 in Baku.

BIMC held round tables on 'Comparative research into multiculturalism: from theory towards humanist experience' and 'Different models of multiculturalism: from theory towards humanist experience' at Baku Humanitarian Forums on 2 October 2014 and 30 September 2016 respectively.

World Forum on Intercultural Dialogue

BIMC held a group session 'Let's share culture for the sake of common security' on 8 May 2015 at the 3rd World Forum on Intercultural Dialogue in Baku. The Centre held another group session on 'The Development of Intercultural Dialogue: New opportunities for human security, peace and sustainable development' on 6 May 2017 at the 4th World Forum on Intercultural Dialogue. These sessions provided opportunities for local and foreign experts to discuss topical problems in multiculturalism.

UN Alliance of Civilizations Global Forum

BIMC held a group session on 'The role of Azerbaijan in shaping a multicultural society' at the 7th Global Forum of the UN Alliance of Civilizations, in accordance with Paragraph 30 of the 2016 – Year of Multiculturalism Action Plan.

Terror against Multiculturalism

BIMC has put forward the initiative to hold a series of conferences and round tables in different countries as part of a project Terror against Multiculturalism. The events will draw international attention once more to the grave consequences of the terror committed by Armenians against Azerbaijanis and other

peoples and highlight the importance of the fight against terrorism on the international level. 'Armenian terrorism and Azerbaijani multiculturalism' is the topic of the first round table as part of the project.

Albanian Apostolic Church: our past and present

BIMC held an international conference on the Albanian Apostolic Church in the town of Qabala on 20 July 2016, under Paragraph 28 of the 2016 – Year of Multiculturalism Action Plan. In 1836 the Albanian Apostolic Church was liquidated and put under the jurisdiction of the Armenian Church. This was a great injustice against the Albanians, including the Udis. Work is under way to restore justice and the rights of the Udis. The Azerbaijani government provides the support needed by the Albanian-Udi community and creates the right conditions for it.

BIMC has coordinated and carried out provisions in the Action Plan for 2016 – Year of Multiculturalism in Azerbaijan, by instruction of the President of the Republic of Azerbaijan.

6.5. The Multiculturalism Policy of the Republic of Azerbaijan and International Organizations

Multiculturalism policy is a successful model followed by many states as a new political model in the context of globalization. Fully ensuring the rights of indigenous national minorities or new national minorities, which emerged as a result of migration, and eliminating discrimination play a vital role in the sovereignty of states.

Azerbaijan was unable to follow an independent foreign policy when it was part of the Russian Empire and the Soviet Union respectively. Only during the first, brief period of independence was

it able to determine its own policy. After 1991 Azerbaijan pursued an independent foreign policy, turning multiculturalism into a significant factor in its foreign policy.

To ensure its multicultural security, Azerbaijan created the legislative base for the religions and national minorities that are important components of multicultural society. In this context Azerbaijan cooperates with the United Nations, Council of Europe, Organization for Security and Cooperation in Europe, European Union, Organization of Islamic Cooperation and other international organizations. To date Azerbaijan has signed over 50 international documents and made important achievements in executing its international obligations.

Azerbaijan joined the UN in March 1992 (for more, see Chapter 4). Azerbaijan's supreme legislative body then approved two significant conventions on national minorities and multiculturalism policy: the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities and the International Convention on the Elimination of All Forms of Racial Discrimination**.**

Article 1 of the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities, adopted on 18 December 1992, says that the state guarantees the protection of persons belonging to minorities and the preservation of their customs and traditions. The declaration ensures the rights of persons belonging to minorities to use their mother tongue in their daily life and freely to practise their religion and enjoy their culture. They can make contact with members of their own group or other national minorities without any discrimination, even if they live abroad.

The International Convention on the Elimination of All Forms of Racial Discrimination was approved and came into force by Law

of the President of the Republic of Azerbaijan (No. IC 95) on 31 May 1996. In the convention the term racial discrimination means any differentiation, exception and restriction on grounds of race, colour or ethnic origin in the recognition, expression or execution of human rights and freedoms on an equal basis in political, socio-economic, cultural and social life. The Convention rules out all differentiation, exception, restriction or preferential treatment of citizens or non-citizens of states that are signatories to the Convention.

It should be noted that the ideas and principles set out in this Convention are the main areas of policy carried out by the Republic of Azerbaijan. The National Action Plan, approved by Instruction of the President of the Republic of Azerbaijan on 27 December 2011, makes the protection of rights and freedoms in the Republic of Azerbaijan more effective. It should also be mentioned that Paragraphs 1.1 and 1.2 of the National Action Plan emphasize the protection of the rights set out in the International Convention on the Elimination of All Forms of Racial Discrimination. These paragraphs reflect the normative-legal acts of the Republic of Azerbaijan which meet the requirements of international legal documents and meet obligations originating in the international treaties on human rights and freedoms supported by the Republic of Azerbaijan.

The right to equality based on the International Convention on the Elimination of All Forms of Racial Discrimination is reflected in Article 25 of the Constitution of the Republic of Azerbaijan, in the Criminal Code, the Criminal Procedure Code, the Civil Criminal Procedure Code, the Family and Labour Codes and other legislative acts.

A Committee has been established to eliminate racial discrimination on the basis of this Convention. The Committee

consists of 18 experts chosen by the member states. It is noticeable that the powers of this Committee coincide with those of the Committee on Human Rights. The only difference is that the interstate complaint procedure reflected in the 1963 Convention is compulsory. It means that any member state can complain to the Committee about another member state if that state has ignored or allowed racial discrimination in its territory, without giving prior warning.

At present Azerbaijan cooperates with the Council of Europe, which is one of the most important international organizations. On 13 June 2000, the Republic of Azerbaijan joined the Council of Europe framework Convention for the Protection of the National Minorities. On 25 January 2001, the Republic of Azerbaijan was elected a full member of the Council of Europe. At that time, the National Leader of the Azerbaijani People Heydar Aliyev determined the main areas of relations between the Republic of Azerbaijan and the Council of Europe in his historic speech to the Parliamentary Assembly of the Council of Europe in Strasbourg.

The framework Convention for the Protection of National Minorities is the first international treaty designed to protect the rights of national minorities, but it does not mean prohibition of fundamental rights (freedom of thought, conscience, religion, peaceful assembly etc.) or discrimination in order to protect national minorities, their culture and identity. Such fundamental rights are also regulated by the 1948 Universal Declaration of Human Rights. At the same time, the fundamental rights determined by the Convention (the right to speak in one's mother tongue, the right to communicate freely with people of the same ethnocultural, linguistic and religious identity etc.) refer to only national minorities Therefore, Article 1 of the Convention states clearly that the protection of national minorities and of the rights

and freedoms of persons belonging to those minorities are an integral part of the international protection of human rights and are, therefore, considered a part of international cooperation.

The aim of the framework Convention for the Protection of National Minorities is to create conditions for the protection and development of national minorities, which ensure the full and genuine equality of national minorities and allow them to express their national identity with respect for national sovereignty, territorial integrity and the rule of law. The states which have joined the Convention must refrain from policies or practices aimed at assimilation of persons belonging to national minorities against their will; this is one of the most important provisions in the Convention. Article 3 of the Convention says that every person belonging to a national minority shall have the right freely to choose to be treated or not to be treated as such and no disadvantage shall result from this choice or from the exercise of the rights that are connected to that choice.

As there are complicated legal and political stumbling blocks in this sensitive sphere, the framework Convention does not define the concept of a national minority but suggests the following criteria: minorities determined by religion, language, traditions and cultural heritage.

Every state that has ratified the framework Convention, including the Republic of Azerbaijan, must report back in detail to the Secretary-General of the Council of Europe within one year on the legislative acts or other measures adopted in order to meet the principles and provisions of the framework Convention.

What do legislative acts mean? They mean the reflection of the main principles of the Convention in domestic legislation. What's most important is that as far back as 1992, three years prior to the signature of the Framework Convention, the Republic of Azerbaijan

guaranteed the protection of the fundamental rights and freedoms of national minorities and ethnic groups living in the country by Decree of the President 'On protecting the rights and freedoms of national minorities and state support for the development of the languages and cultures of national minorities, small nations and ethnic groups, residing in the Azerbaijan Republic'. Many provisions of the framework Convention, such as eliminating discrimination, ensuring the free practise of religion, preserving cultural, linguistic and religious identity and the right to get information in one's native tongue, were already in the Presidential Decree of 1992. But other important provisions, such as the right to testify in one's mother tongue and the right to education in one's mother tongue, were reflected in legislative acts such as the Criminal Procedure Code and the law on education.

The framework Convention for the Protection of National Minorities sets out the following principles:

- No discrimination;
- Support to ensure equality among the national minorities and majority of the population;
- The creation of favourable conditions for the development and preservation of the cultures, languages, religions, customs and traditions of national minorities;
- Freedom of speech, thought, conscience and religion;
- The right to education;
- Cross-border relations and cooperation;
- Participation in social, cultural and economic life, etc.

Although the states undertake great responsibilities towards national minorities under the Convention, this does not allow

violation of the principles of political independence, territorial integrity and sovereignty of the state.

The Committee of Ministers of the Council of Europe monitors the implementation of the provisions of the framework Convention by the member states. In conclusion, it should be noted that any state signatory to the Convention may at any time denounce the framework Convention by means of a notification addressed to the Secretary General of the Council of Europe. The denunciation takes effect on the first day of the month following the expiration of a period of six months after the date of receipt of the notification by the Secretary General.

The Republic of Azerbaijan signed The European Charter for Regional or Minority Languages as part of its cooperation with the Council of Europe.

The most significant developments within the OSCE concerning national minorities were decisions to protect national minorities; the decisions continued in stages from 1973 to 1975, ending in the signature of the Helsinki Final Act by 35 member states. This Act talks about protecting minorities, rather than eliminating discrimination. Although the Helsinki Final Act is not legally binding, it is a very high level political statement. At the same time, three other recommendations and one set of guidelines – The Hague Recommendations Regarding the Education Rights of National Minorities (1996), The Oslo Recommendations regarding the Linguistic Rights of National Minorities (1998), The Lund Recommendations on Effective Participation of National Minorities in Public Life (1999) and Guidelines On the Use of Minority Languages in the Broadcast Media (2003) – were adopted in order to achieve the consistent and proper application of the rights of minorities in the OSCE zone.

The OSCE has a High Commissioner on National Minorities. The position was created in 1992 in order to combat large-scale ethnic violence. The Commissioner's role is to ease tension caused by ethnic differences and prevent conflicts in the early stages and to ensure peace and security among the member states.

The Republic of Azerbaijan's cooperation with UNESCO is very important in fostering and preserving the multicultural environment in Azerbaijan. As part of this cooperation Azerbaijan ratified the UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions in 2010. Moreover, the Declaration on the Principles of Tolerance and Declaration on Cultural Diversity, which are international UNESCO documents, play a significant role in fostering tolerance in multicultural societies.

UNESCO adopted the Convention on the Protection and Promotion of the Diversity of Cultural Expressions on 20 October 2005 at its 33rd session. The Convention entered into force on 18 March 2007. The Republic of Azerbaijan joined the Convention on 26 November 2009.

Before looking at the details of the Convention, it would be helpful to consider what cultural diversity means. These are the diverse forms in which the culture of individual groups and society is expressed. These forms of expression are transmitted among these groups and societies.

Self-expression is the result of the creativity of each individual, group and society.

The Convention was adopted in order to:

• protect and promote the diversity of cultural expressions;
• to create the conditions for cultures to flourish and to freely interact;

- to encourage dialogue among cultures with a view to ensuring wider and balanced cultural exchanges in the world in favour of intercultural respect and a culture of peace;
- to strengthen international cooperation and solidarity in a spirit of partnership with a view, in particular, to enhancing the capacities of developing countries in order to protect and promote the diversity of cultural expressions.

The following important principles are enshrined in Article 2 of the Convention:

- the principle of respect for human rights and fundamental freedoms;
- the principle of sovereignty;
- the principle of equal dignity of, and respect for, all cultures;
- the principle of international solidarity and cooperation;
- the principle of the complementarity of economic and cultural aspects of development;
- the principle of sustainable development;
- the principle of equitable access;
- the principle of openness and balance.

The Declaration of Principles on Tolerance, which was adopted on 16 November 1995, declares the necessity to promote tolerance in society, because tolerance is not only a cherished principle, but also a necessity for peace and for the economic and social advancement of all peoples. Article 1 of the Declaration gives the following definition of tolerance: '*Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human... Tolerance is harmony in difference. It is not only a moral duty, it is also a political and legal requirement.*'

Tolerance at the state level requires just and impartial legislation, law enforcement and judicial and administrative process.

Article 2 of the Declaration makes clear that intolerance may take the form of marginalization of vulnerable groups and their exclusion from social and political participation, as well as violence and discrimination against them. It is essential for international harmony that individuals, communities and nations accept and respect the multicultural character of the human family. The Declaration says that the most effective form of struggle against intolerance is education and upbringing. For the expansion of tolerance everyone should be taught their rights and liberties, and at the same time to respect the rights and liberties of others, too.

The signatory states to the Declaration declared 16 November the International Day for Tolerance in order to generate public awareness of the dangers of intolerance.

UNESCO adopted the Universal Declaration on Cultural Diversity in 2001. It is an international and universal document, consisting of 20 articles where the basic notions of cultural diversity and mutual dialogue are explained. Paragraph 3 of the introduction to the Declaration says that protecting cultural diversity is obligatory from the point of view of respecting the honour and dignity of the person. The UN General Assembly adopted a resolution on the declaration on 20 December 2002 (No 57/249) and declared 21 May the World Day for Cultural Diversity for Dialogue and Development.

As a multi-faith country, Azerbaijan is a striking example of the equal treatment of all religions and the importance attached to multicultural values. Freedom of religion is enshrined at the highest level, the Constitution. It is an integral part of the human rights enjoyed by everyone in the Republic of Azerbaijan.

Article 48 of the Azerbaijani Constitution (Freedom of conscience), Article 18 of the International Covenant on Civil and Political Rights,

Article 9 of the European Convention on Human Rights and Fundamental Freedoms and the UN Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief have essentially the same meaning. According to the norms set out in these conventions and declarations, anyone living in the Republic of Azerbaijan is free to determine their attitude towards religion, to profess any religion or none, alone or together with others, to express their religious belief and disseminate it. According to the Constitution, religion is separate from the state in Azerbaijan, unlike in some countries, and freedom of religious belief is an integral part of freedom of conscience.

At a time when the multicultural environment is under threat in various societies, Azerbaijan attaches importance to the policy of multiculturalism and treats multicultural security as an integral part of national security.

6.6. Multiculturalism and the National Diaspora

Over history Azerbaijan has evolved as a multicultural, cultural and intellectual area and as a region where different cultures, religions and civilizations coexist. Relations among the nations and ethnic groups living in this area were based on tolerance and created the Azerbaijani model of multiculturalism. This model is based on the ideology of Azerbaijanism, the ideological and spiritual foundation of the traditions of coexistence in this country. Multiculturalism, tolerance and the ideology of Azerbaijanism are, therefore, closely interrelated. The Azerbaijani model of multiculturalism, a priority of Azerbaijan's state policy, is the way of life of every Azerbaijani.

The Azerbaijani diaspora consists of Azerbaijanis who have migrated from their motherland for socio-political, socio-economic

or other reasons and live close together in communities in foreign countries, preserving and developing their national and cultural identity and keeping in touch with their motherland. They always consider themselves Azerbaijanis because of their loyalty to the moral, spiritual and cultural values of their nation. The Azerbaijani diaspora exists mainly in the USA, Canada, Russia, France, Germany, Great Britain, Turkey, the countries of the Commonwealth of Independent States, and the Scandinavian and Baltic countries.

If we analyse the history of the formation of the diaspora of the Republic of Azerbaijan, we can see that it has five stages:

- The first stage: in the early centuries of the Common Era and the Middle Ages this was marked by political and military events.

- The second stage: the migration of Azerbaijanis intensified as a result of the conquest of Northern Azerbaijan by the Russian Empire.

- The third stage: the fall of the Azerbaijan Democratic Republic and the establishment of Soviet power on 28 April 1920 led to the migration of the political and national elite of the Azerbaijani nation;

- The fourth stage: Azerbaijani prisoners of war in 1941-45 were forced to remain in various countries;

- The fifth stage: the collapse of the USSR, the deportation of Azerbaijanis from Armenia in 1988 and, finally, the expulsion of Azerbaijanis from their land as a result of the military aggression of the Republic of Armenia against the Republic of Azerbaijan in 1992-94 and the occupation of Nagorno-Karabakh and seven adjoining districts.

Although the history of migration of Azerbaijanis dates back many centuries, the process of establishing and developing Azerbaijani diasporas in the late 20th and early 21st centuries is connected with the name of Heydar Aliyev, National Leader and founder of the Republic of Azerbaijan. On his direct initiative a special state body – the State Committee on the Diaspora of the Republic of Azerbaijan – was instituted in order to unite Azerbaijanis living in different parts of the world. The World Congress of Azerbaijanis, as well as the universal formation and development of the ideology of Azerbaijanism were also his initiatives and have produced real results today. The policy of uniting Azerbaijanis around the world, pursued by Heydar Aliyev, is successfully continued today by Ilham Aliyev, President of the Republic of Azerbaijan. This policy serves the goal of creating a single, integral and powerful Azerbaijani state in the near future.

It must not be forgotten that the only organization where all the Azerbaijanis of the world are represented is the independent and democratic state of Azerbaijan. The liberation of our holy lands from the enemy and ensuring their security, achieving a worthy place for Azerbaijan among the countries of the world and its recognition by the world community is the duty of every Azerbaijani, wherever in the world they may live.

In conformity with the law 'On state policy on Azerbaijanis living abroad', Azerbaijanis living in foreign countries enjoy the same rights as Azerbaijani citizens living in Azerbaijan. This unites them around a national ideology, cultivates in them patriotism, love for the motherland and ownership of their historical past and helps these feelings to develop organically.

The national and spiritual unity of the Azerbaijani diaspora received a substantial boost from historic meetings. Heydar Aliyev's annual address to Azerbaijanis around the world on 31 December,

the International Day of Solidarity of Azerbaijanis, and various events in foreign countries were important in forming the diaspora as an organized power and setting the priorities for the lobbying of the Azerbaijani diaspora. The National Leader of Azerbaijan, Heydar Aliyev, said in his address to Azerbaijanis around the world on 26 December 2000:

'Good use must be made of the potential of the Azerbaijani communities, cultural centres and friendship societies that are already established in foreign countries. The history of countries near and far shows that compatriots who live abroad in organized communities and work with a clear purpose, united around a unique national idea, who protect their progressive traditions are a great help to their country and a very important factor in building relations between their motherland and host countries.'

It is important to build relations among the organizations, communities, associations and societies where Azerbaijani diasporas live. Four congresses bringing together Azerbaijanis from around the world were of historic importance in building relations among the Azerbaijani diasporas. The First World Congress of Azerbaijanis was held on 9-10 November 2001, the Second World Congress on 16 March 2006, the third on 5 July 2011, and the fourth on 3 to 4 June 2016.

Today President Ilham Aliyev, a worthy successor to Heydar Aliyev, has raised the Azerbaijani diaspora to a new level of development and keeps them in the focus of attention. Ilham Aliyev's policy on developing the diaspora is based on the ideology and principles determined by Heydar Aliyev. The main purpose of this policy is to unite Azerbaijanis living all over the world in a single organization in conformity with the political course determined by the National Leader.

The First Forum of the Heads of Azerbaijani and Turkic Diaspora Organizations was held in Baku in September 2007, on the initiative of President Ilham Aliyev. It showed that the Azerbaijani diaspora has set major goals and that cooperation has been built among the diaspora organizations of all Turkic-speaking peoples. The Baku Declaration on the Strategy for the Joint Work of Azerbaijani and Turkic Diaspora Organizations and other documents signed at the forum determined the main principles and ideological and political concept of the partnership of Azerbaijani and Turkic communities.

Every year Azerbaijani organizations and communities in foreign countries commemorate the anniversary of the occupation of our territories and the bloody, mass crimes committed by the Armenians during the Nagorno-Karabakh conflict. They also ask international organizations to punish the occupying country, Armenia. The fact that the diasporas of other nations support the Azerbaijani diaspora shows that the ideology of tolerance and multiculturalism, the values of friendship and fraternity are not ignored by other nations and even win their sympathy and love.

The ideology of Azerbaijanism that exists in different countries is attractive for national diasporas from the socio-political point of view, because it harmoniously embraces European and Turkic values, their legacy and progress and the spirit of dialogue with other cultures, both West and East.

The formation of a diaspora takes a long time, so the need arises periodically to discuss pressing problems and issues. In this context events both at home and abroad, attended by President Ilham Aliyev, play an important role in shaping the diasporas. President Aliyev issued an instruction on 11 August 2004 on the development of a special Action Plan for the celebration of 2005 as the Year of the Republic of Azerbaijan in the Russian Federation and the Year of the Russian Federation in Azerbaijan. The

Azerbaijani diaspora, the Congress of Azerbaijanis in Russia and the Federal National and Cultural Autonomy of Azerbaijanis in Russia took an active part in the negotiations between the two countries on this action plan.

President Ilham Aliyev held meetings with our compatriots living in Russia and told them that they would always feel the support of Azerbaijan, and that the Azerbaijani government would always take care of them and pay attention to their needs. The President took part in the St Petersburg International Economic Forum on 14 June 2014 and held meetings with representatives of the Azerbaijani diaspora in St Petersburg. He assured them that new schools and cultural centres would be opened in the city to help them preserve their language, history and culture.

President Ilham Aliyev does not ignore the diaspora in other countries either. For example, he spoke of the importance of forming a diaspora in his address to the 24th Congress of the Assembly of American-Turkish Associations in January 2004. He held meetings with representatives of the local Azerbaijani community in the USA on 26 April 2006, in Latvia on 5 October 2006, and in Germany on 15 February 2007. He assured the representatives of the diaspora organizations that the Azerbaijani government would support them in raising awareness of Azerbaijan in the world.

The Second World Congress of Azerbaijanis held on 16 March 2006 helped to unite our compatriots living abroad around a single ideology, giving a strong impetus to the process of diaspora formation. President Aliyev's historic speech at the Congress determined the priorities for the next stage in establishing diaspora organization and identified the new tasks to be done.

The realities of globalization set new goals for Azerbaijan in diaspora formation. The creation of the State Committee for Work with the Diaspora is another sign of the importance that

the Azerbaijani government attaches to the process of diaspora formation. The Committee was established on the basis of the State Committee for Work with Azerbaijanis Living Abroad under Decree No. 54 issued by President Ilham Aliyev on 19 November 2008. The regulations and structure of the State Committee for Work with the Diaspora was approved by presidential decree on 14 May 2009.

The Third World Congress of Azerbaijanis held in Baku on 5-6 June 2011 set the ideology of national statehood at the foundation of the latest stage in the work of the diaspora. The President's historic speech to the Congress set out the main priorities for the new stage in the development of the diaspora, setting objectives.

The work of the independent Republic of Azerbaijan to develop the diaspora strengthens the national consciousness and loyalty to the motherland of all Azerbaijanis.

President Aliyev considers the formation of the national diaspora an urgent task, so he keeps it on the agenda in his speeches, in documents signed by him, in his annual address to Azerbaijanis around the world on 31 December and in meetings held with representatives of the Azerbaijani communities abroad.

The idea of the national unity of our compatriots and the establishment of organizations has been elevated to the level of high state policy. Regular work is done in this field and our compatriots living abroad are always aware of the care of the Azerbaijani government and President Ilham Aliyev.

Azerbaijan is carrying out its historic mission to unite Western and Eastern civilizations and successfully merge different cultures. The policy pursued today helps strengthen partnership and ensure peace and cooperation in the region and the world. The international forums held at the initiative of Azerbaijan confirm that the country is an active participant in intercultural dialogue and is carrying out its historic, geographical, moral and cultural mission successfully.

Questions

1. How can the multicultural policy of the Republic of Azerbaijan be seen in interstate relations?

2. What can you say about the Baku Process and the stages of its development?

3. What events have been held as part of the Baku Process?

4. What is the importance of the international forums held as part of the Baku Process in terms of intercultural and intercivilizational relations?

5. What is the importance of teaching Azerbaijani Multiculturalism as a discipline?

6. What are the goals of the Heydar Aliyev Foundation?

7. What is the importance of the Heydar Aliyev Foundation's Azerbaijan –Address of Tolerance project?

8. What events have been held as part of the Azerbaijan – Address of Tolerance project?

9. What religious monuments have been restored by the Heydar Aliyev Foundation?

10. What conferences have been organized by the Heydar Aliyev Foundation to strengthen the traditions of multiculturalism and tolerance?

11. What can you say about the history of Baku International Multiculturalism Centre and the instruction issued in connection with it?

12. Outline briefly the goals and objectives of Baku International Multiculturalism Centre.

13. What are the Baku International Multiculturalism Centre's main projects?

14. What is meant by racial discrimination according to the International Convention on the Elimination of All Forms of Racial Discrimination?

15. May it be considered discrimination when a state treats its own citizens differently from non-citizens?

16. How is the idea of national minorities expressed in the framework Convention for the Protection of National Minorities?

17. Is the Helsinki Final Act on defending the rights of national minorities legally binding?

18. What UNESCO documents on protecting the multicultural environment has Azerbaijan signed?

19. What are the stages in the formation of the Azerbaijani diaspora?

20. What can you say about the role of the National Leader of Azerbaijan Heydar Aliyev in the creation and development of the Azerbaijani diaspora?

21. When were the world congresses of Azerbaijanis held?

22. When was the State Committee for Work with the Diaspora set up on the basis of the State Committee for the Work with Azerbaijanis Living Abroad?

23. What can you say about the role of President of the Republic of Azerbaijan Ilham Aliyev in the development of an Azerbaijani diaspora loyal to multicultural values?

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Chapter 7

AZERBAIJANI MULTICULTURALISM AND WORLD MULTICULTURALISM MODELS

The previous chapters considered the Azerbaijani model of multiculturalism, substantiating in scholarly terms the progressive character of the Azerbaijani model of multiculturalism and its management of ethnocultural diversity in the country. The main indication of this is the lack of ethnic, religious and racial disagreements or conflicts in multicultural Azerbaijan.

As noted in Chapter 1, multiculturalism as a policy model for the regulation of ethnocultural diversity first emerged in Canada and then in several multicultural countries in Europe in the 1960s and 70s, and specific multiculturalism models were formed in a number of countries. Comparison of world multiculturalism models with the Azerbaijani multiculturalism model further enriches knowledge of the policy of multiculturalism. This chapter, therefore, compares the multiculturalism model of various countries with the Azerbaijani model, seeking to define the similarities and differences.

7.1. Canadian Model

The North American country of Canada consists of ten provinces covering a large area. It is the second largest country in the world after Russia. The ethnic composition of the Canadian population is also very diverse. Canada is a country with a cosmopolitan population consisting of polyethnic and polyconfessional groups, the result of waves of migration, alongside the local population – Eskimos and Indians. Canada is unique in that it is one of the

rare countries to create the harmonious coexistence of people who have all those differences both in individual and in social life. This cosmopolitan environment created by migrants and indigenous peoples has built a multicultural society in Canada. Though the Canadian population is comprised of indigenous peoples – national minorities and migrants, the so-called 'internal nation', Francophones and Anglophones make up the main part of the population. Thus, the ethnic and faith composition of the population means that Canada can be called a multi-ethnic state. Europeans, who settled in the area four centuries ago, live alongside the aboriginal population who have been there for thousands of years. The long process of immigration from different countries has had a serious impact on the ethnic composition of the population of the country. Now, Canadians of British descent (13 million) and of French descent (9 million) comprise the majority of the population. Other ethnic groups account for 33 per cent of the population, while the local population accounts for just 1.3 per cent. Thus, the diverse ethno-confessional composition of the Canadian population has created the model of Canadian multiculturalism.

The idea of socialisation should be considered when studying Canadian multiculturalism. Socialisation is the process by which people become aware of belonging to a community. However, in broad debates on multiculturalism in Canada, socialisation is understood as a process of assimilation. This is the result of the activity of racist practitioners directed against the policy of immigration aimed at preserving their own cultural identity. Changing the identity of immigrants to Canada, as well as the Canadian identity given to Canadian-born children of immigrant families are considered preferable to remaining as immigrants. In this sense, the multiculturalism policy of Canada has many positive aspects. Most important is the warm welcome to non-European

or non-Christian immigrants from the European Christians who constitute the majority of the Canadian population. These positive aspects also eliminate the uncertainty that concerns ethnic Canadians. The modern life of Canada creates the idea of a new and different individual in society, irrespective of language, religion and ethnic origin. The idea of the individual has minimized ethnicity-based relations.

Current intellectual debates on the concept of multiculturalism in Canada are based on the evaluation of the political demands put forward by the Francophones with regard to the granting of national minority status to the province of Quebec. In this sense, the first thoughts about multiculturalism were expressed in *Cité libre* magazine, published by Pierre Elliott Trudeau in 1962. The author emphasized that national minorities created the concept of one nation and that it is possible to accept the legitimacy of demands of a nation for autonomy. In his turn, Charles Taylor, in his book *The Pattern of Politics*, published in 1970, focused on the importance of Francophones in Canadian society. Based on his research into French-speakers living in Canada, the author showed that the idea of a special political status for the province of Quebec was associated with the idea of strong asymmetric federalism.

Political issues such as ethnic minorities, cultural pluralism, multiculturalism, and the policy of differentiation first emerged in the Canadian context. In North America, two different societies (Anglo-Saxon and French) with distinctive ethnicities have long debated coexistence. Democratic discussions and initiatives put forward by the British and French aimed at coexistence have placed the Canadian model on the front line of the application of the policy of multiculturalism worldwide. It is no coincidence that the term multiculturalism has its origin in Canada. For the first time in Canada multiculturalism has become a priority in state policy directed at preserving and developing the diverse ethnocultural

identities of the minority indigenous peoples alongside the two founding peoples.

In Canada multiculturalism is both a sociological reality and a political ideology. The former encompasses the diverse ethnic mosaic of the Canadian people, while the latter enshrines coexistence within this cultural pluralism through legislation. Canada has lived through extensive waves of immigration since the 19th century. In the 1980s, immigrants of British and French origin comprised 40 per cent of the population of the country. These two societies are of great significance in the history of Canada, and they are the two founding peoples of the Canadian state. Members of these two peoples of European origin already constituted the majority of the population of the country in the early 21st century.

The Federal Government officially started to implement the policy of multiculturalism in the 1970s and 80s. The Canadian people are multicultural, that is, they are composed not only of a single nation, but of English and French-speaking immigrants and ethnic minorities which is reflected in the Canadian Multiculturalism Act (1988) and the Canadian Constitution. Accordingly, the country has two official languages: English and French. French is the official language of the autonomous province of Quebec. Though the state is officially bilingual there are no two official cultures, because, besides the English and French-speaking people, indigenous peoples are also guaranteed the right to self-government, political representation, the use of their mother tongue and the right to protect their traditional economic structures.

Canadian multiculturalism gives broader rights to ethnic minorities. In this sense, the Hutterites provide a good example of an ethno-religious minority group. The tradition of the communal ownership of property is still preserved by the Hutterites, as they do not attach importance to private ownership. The Hutterite church maintains a great ideological influence on its community.

Any member of the community who does not comply with the religious rules is punished by the church. The church expels them from the community and completely deprives them of their share in the common property. These punitive measures are approved as reasonable by the members of the ethno-religious group. If the church deviated from this position, the Hutterite community might be destroyed. Many of those who had been expelled from the Hutterite community and deprived of property sought redress from the Federal Court of Canada. However, in most cases, the Federal Court did not satisfy the compensation demands of those expelled from the community and defended the rights of the Hutterite community. This approach can be considered an example of the specificity of Canadian multiculturalism based on collective rights.

The Canadian politician and philosopher Will Kymlicka, a strong follower of the liberal tradition, who adhered to the traditional principles of liberalism, argues that multicultural rights can only be recognized under two conditions within the framework of liberalism. The first of them implies the exclusion of 'internal restrictions' within multicultural rights. In other words, while claiming to protect their cultural identity, national, ethnic or religious minorities cannot restrict the freedoms of other individuals belonging to the group. Thus, some members of minority groups may refuse to follow the traditional world view by making use of their individual liberty. In this case, the individual member of the minority group is accused of deviant behaviour by the group or is deprived of many rights. However, liberal democrats do not accept the legitimacy of such internal restrictions, and prioritize individual freedoms (freedom of conscience and religion, freedom of expression).

According to Kymlicka, the second limitation imposed by the liberal movement on multicultural rights is 'external protection'. External protection prevents national and ethnic minorities from

being harassed by those constituting the majority of the population in the country. On the other hand, it imposes restrictions on the creation of hegemony of minorities over other groups, as well as on the harassment of those groups as a result of the granting of privileges to minorities. Thus, there is the possibility of reconciliation between liberalism and multiculturalism policies, provided that the two restrictions are put in place, and this can be considered a model of liberal multiculturalism.

In our opinion, it is more appropriate to apply the model of liberal multiculturalism than 'communitarian multiculturalism' in the Republic of Azerbaijan, which has national and ethnic diversity and a unitary political structure as well, because this model preserves national-ethnic diversity, and general integration (the idea of the unified Azerbaijani people) is the main direction of the state policy.

The policy of multiculturalism in Canada is directed at the protection of the ethnic heritage of the Canadians. It mainly seeks to promote a tolerant attitude towards the people who live in Canada and who are not ethnic Canadians. This policy causes some contradictions between the proponents of liberal multiculturalism and illiberals (communitarians). The adherents of illiberal multiculturalism relate the formation of a coherent identity of Canadians to their ethnic origin. But the proponents of liberal multiculturalism argue that the formation of a unique identity of individuals should be carried out in accordance with their own private, individual choices. However, this policy seems paradoxical in the Canadian context, because the concept of liberal policy ultimately promotes the formation of identity within the framework of a Canadian nation. According to the policy, the more ethnic origins of minority individuals are promoted, the more they consider themselves to be Canadians (i.e. the promotion of diverse ethnic identities is important for the propagation of the Canadian identity). How will this policy affect 'the internal nations'?

There are two main internal nations in Canada. The first of them are the Anglophones (English-speaking people) and the other the Francophones (French-speaking people). The Anglophones constitute more than half of the population of the country, while the Francophones account for only one-third of the population in Canada. Besides these two, there are minorities comprising a small portion of 'the internal nation'.

While being Canadian is an identification in the context of the national minorities in Canada, Canadianness is the policy of multiculturalism aimed at the secret integration of immigrant groups at the expense of losing their cultural heritage. In 1996, 86 per cent of the people living in Canada listed English or French as their mother tongue, and only 1.7 per cent of the population claimed to speak neither English nor French. In this regard, Evelyn Kallen said that Canada should become a multilingual as well as a multicultural society. All immigrants should be able to speak their mother tongue and at the same time the Canadian government should do as much as possible to assure that immigrants to Canada retain their ancestral language and culture.

The government should give immigrants the opportunity to preserve their languages, cultures, traditions and religions. However, Kallen's proposal for a multilingual and multicultural society has some shortcomings. What happens if an immigrant individual or group meets another ethnic minority? According to a survey conducted in 1996, 36 per cent of the population had mixed ethnic ancestries as a result of mixed marriages with multiple ethnic ancestries.

In multiculturalism, 'pluralism' is the term suitable for racial harmony and tolerance. For many proponents of multiculturalism the main purpose of this policy is not only to protect pluralism but also to support its effectiveness. The idea of Canadianness in

terms of national identity and shared values may arise through pluralism. The emergence of the concept is only possible when based on inter-group cooperation with many common experiences and fundamental principles. The concept of citizenship in Canada as well as in other countries has a wider framework than just formal rights in terms of shared values and attachment to the country. In a country where special feelings based on common values are shared, national minorities and ethnic groups will be more closely connected with each other. Social groups in many ways seem very dependent on their ethnic origins, but this is not the case in Canada, though the groups have connections with their history and ethnic origins. Marriages between individuals belonging to different groups emerged as a result of immigration. The Canadian state does not attach importance to the ethnic and religious identity of individuals closely linked with customs and traditions. Therefore, Canadian society is regarded by many as an ideal one which has the potential to solve the problem of individualism and greatly influences modern Western society.

7.2. Multiculturalism in the United States of America

Discussions on multiculturalism in the United States of America (USA) have developed for a variety of reasons. The first is the policy of assimilation pursued towards the indigenous peoples (aboriginals) living in the area before the discovery of the American continent. Another reason is the bringing of large numbers of African-born slave labourers to the American continent and the subsequent assimilation process in order to overcome the shortage of workers in the industrial and agricultural sectors of the country. After the signature of the Declaration of Independence of the United States, that is to say, after the political establishment of the northern part of the country, the so-called 'melting pot'

was formed with the aim of ensuring the unity of the European immigrants and the Anglo-Saxons – this can be considered another reason.

In addition to bringing to the fore their own language and culture in comparison to subsequent new waves of immigrants to the country, the European immigrants have been able to keep an important place in the political and cultural life of the country, and have created a unique demographic tableau through being 'white' and 'Anglo-Saxon'. After the Anglo-Saxon immigrants, waves of immigration from China, as well as from a number of countries in Asia, and also from Latin America, have further enriched US cultural diversity. Latin American immigrants are distinctive in that they have been able to preserve their languages and cultures, as well as to maintain political, linguistic and cultural ties with their homeland, unlike Chinese and other Asians. The aforementioned immigrant groups are considered to belong to a more 'alien', different culture compared to the Anglo-Saxon groups. The evaluation of these groups, brought to the country for the purpose of work, as representatives of an alien and distinct culture has led the Anglo-Saxon and white factors to come to the fore in the formation of political ideology in America. Ethnic discrimination later played a part both in the assimilation of the indigenous people and in the adaptation and 'melting' of immigrants into society. The 'melting pot' and 'Anglo-Saxon conformity' models, as Kymlicka describes them, have both been used together in certain cases. The 'Anglo-conformity' model attaches great importance to the assimilation of immigrants in order to forget their past and fully assimilate to existing conditions. A society that attributes significance to white thinking and has been formed on this socio-political basis considers it expedient for emerging differences to pass through the melting pot.

The Melting Pot

The United States received about one million immigrants from the end of World War I to the early 1990s. The wave of immigrants to the country came mainly from Western and Eastern Europe. The settlement of those immigrants in big cities led to the creation of an 'immigrant problem' in the country. The America of the 1960s, as well as of previous years, was able to eliminate the differences that emerged in the adaptation of immigrants to the socio-economic structure of society. It consisted of the adaptation of individuals and communities with different cultural characteristics to the US 'common' economic and social 'life', 'values' and 'life style', and in finding their own 'place' in this structure. Another important aspect of this issue concerns the assimilation of ethnic minorities into American values and life style.

It is very important to clarify the historical reasons for the application of the assimilation policy. The preservation of difference by many groups coming to the country with different cultures, languages and religions alongside their integration into society is among these historical reasons. Since the integration of these groups into society resulted in a number of difficulties, the need arose to find a solution to them. The challenges facing minorities who integrate into US society have led both politicians and intellectuals to use the concept of the melting pot instead of the concept of assimilation to address those challenges. Since there are a number of problems with the assimilation of diverse religious groups, as stated by Herberg, it is important to create a different melting pot in this regard.

Difficulties caused by religious assimilation have led to this process almost losing its functionality, so the issue has become a social problem. Glazer notes that although the history of waves of migration to the USA of African Americans, Latinos, Jews, Scots and Italians living in New York City predates the 20th century, they

have created a different social and economic environment. There is some truth in Glazer's words when he points out the economic and social problems that emerged during the rapid integration of different ethnic groups into the US before the 1960s. The main problem of the USA, as a country with ethnic and religious diversity, is the elimination of these differences in society, and directing the differences towards social integration rather than towards problems. At the same time, the emphasis on the 'cult of ethnicity' in the concept of the melting pot has made this issue even more problematic. Because the cult of ethnicity has a communitarian nature, it has been shaped to expose the idea of the melting pot among both non-Anglo-Saxon Whites and non-white groups, as well as to defy the concept of the individual, and to protect and support other ethnic groups. In other words, the cult of ethnicity rejected the idea that individuals of all nations are melted into a new race of man. This factor also expresses the idea that the United States of America is not a country of groups made up of individuals, but rather a country comprised of social groups. Ethnic thinking is a proof accepted by many Americans and the issue of ethnicity is considered permanent and stable. In addition to this argument, it should be noted that the cult of ethnicity is also completely contrary to the theory of American history, which portrays US society as an integrated whole.

The melting pot has meant the integration of ethnic minorities into society as they renounce their cultural characteristics and differences. To put it more precisely, the melting pot means immigrants abandoning their own way of life, values and identity in order to integrate into society. However, it would not be right to call the melting pot an assimilation pot, because the melting pot does not mean that all ethnic minorities have totally to renounce their own differences and distinctive values. It was expected that the cultural, religious, linguistic and social characteristics of ethnic

groups would integrate into society in the course of time as a result of evolution. At the same time, the melting pot promotes the biological mix through marriage, rather than the integration of different ethnic groups and cultures. In this regard, Theodore Roosevelt said: *'The people belonging to different races of the old world have got a new identity. However, the formation of the new identity of the people by the melting pot took place from 1776 to 1879, and our nationality was determined by the people of the Washington period.'*

The Civil Rights Movement and the African American Statement of Equality

As the concept of the melting pot in the United States refers to ethnic minorities, the African Americans fall outside its scope. The African-American people have a distinctive place in US multiculturalism policy, and their racial characteristics are highlighted.

The concept of 'us' in the United States has a special status in the social-cultural environment created by the Anglo-Saxon group. The concept of 'the other', i.e. African American, should fit into this socio-cultural environment. This racial discrimination emerged as a social problem in the United States in the late 1940s. As unemployment rose in Europe after World War II, the adaptation of the African Americans to the society created by white people in the US, as well as their social and economic status in that society was another problem. US society was created by the conjunction of the cultural, social and political characteristics of the Whites who had previously migrated to the country, and also of other Whites, who had later migrated to this area and adapted to the socio-economic environment. However, from the late 1940s attempts by the African Americans to enhance public activism and create

public and political unions, rather than simply being in the private sector, posed the question of whether this society was acceptable to African-Americans.

The civil rights movement is more effective in the political arena of intergroup differences than cultural, religious and linguistic differences. Thus, since 1950, the social movement organized and led by African Americans, has put the protection of rights at the forefront of the US political agenda. The elimination of racial discrimination, particularly against African Americans, and the principle of social equality were put before society at the outset of the civil rights movement. The movement sought to end as soon as possible the racial discrimination that caused social segregation in the United States and ensure the principle of equality in the social sphere. At the same time, the civil rights movement worked for the elimination of discrimination against the Blacks, positivity in their social and political views, and towards ensuring equality of rights and status of all people in society regardless of their race, ethnic origin and religion. This movement, which sought to obtain all the civil rights enjoyed by the Whites in the United States, required that the citizen, i.e. not only one person, but everyone who has an identity card and national status, has rights protected by law. However, the civil rights movement subsequently headed in two different directions because Black Muslims put forward their own religious demands, which went beyond the scope of the struggle for civil rights. That is to say, the participants in the movement were no longer satisfied with the demand for national citizenship in the struggle for equality, claiming that the struggle for equality should be based on the identity of a particular group, and the identity should be based on one of two grounds: ethnicity or religion.

The Civil Rights Movement was not only welcomed by the US community, but played a major role in eliminating racial discrimination against African Americans. In the 1980s, as a

result of the positive efforts made by this movement, good work was carried out in the field of education; African Americans were ensured equal rights to higher education, and new textbooks were published. The positive aspect of the movement was that the participants in the process aimed at achieving civil rights equal to those of the Whites. The most important aspect of this activity was to achieve the elimination of existing problems in society in the interests of all ethnic groups. Thus, the positive solution to racial discrimination instilled in society the idea of a positive response to the beliefs of ethnic and religious groups in determining identity, rather than internationalist confidence in civil rights.

This positive aspect of the movement resulted in negative consequences for both Whites and Blacks. For the Whites, this movement placed obstacles to smoother promotion prospects in education and social spheres in comparison with Blacks, whereas for the Blacks the civil rights movement caused difficulties in the recognition and acceptance of their rights in society. However, the liberals supported both the civil rights movement and the continuation of positive action. They believed that both these social processes could solve the problems of the African Americans from the political point of view. Because the Blacks were considered to belong to a lower social category from a socio-economic point of view, they thought that the environment resulted from 'othering', and where the 'othering' activities occupied an important place, could only be resolved within the framework of equality. Overall, this movement and action gave an impetus to the development of multiculturalism in the United States and contributed to the creation of the US model of multiculturalism.

Asian Americans and Hispanics

The term Asian Americans refers to groups who immigrated from Asia to the United States in order to work or for other purposes from the earliest days of the US to the present time. However, the phrase does not encompass the highest social category in society. It shows itself in ethnic and linguistic differences, for the Chinese and Japanese constitute the majority of immigrants from Asia. At the same time, there are quite a lot of migrants from Eastern Asia and Indo-China.

The most important feature of the Asian Americans coming to the United States is their lack of a colonial mentality In other words, unlike the Africans, the Asian Americans were not brought to America by force and exploited as a result of events that occurred in colonies. As Jopken says, the Asian people with no such history have succeeded in education and business. At the same time, since the Asians have not been subjected to the racial discrimination experienced by African Americans, the civil rights movement and positive action have not come to the fore either.

The Hispanics are numerically the largest ethnic group in the United States. They also differ from other ethnic minorities in terms of growth. As waves of migration of people of Spanish origin continue, their natural progression also steadily increases. If this process continues, in the next few decades one in four people living in the United States will be of Spanish origin. According to a survey conducted in 2000, one in seven US citizens was of Spanish descent. They live mainly in Texas, California, Chicago, New York and Miami. This ethnic group, called Latino, has been formed as a result of waves of migration from Mexico, Cuba and South America to the United States since the beginning of the 19th century. People belonging to this ethnic group are called Latinos because they speak a Latin language. The main characteristic of immigrants of

Latin American and Mexican origin is their ability to preserve their culture and language and at the same time to keep strong ties with their motherland.

General Assessment of US Multiculturalism

Multiculturalism in the United States emerged as a result of two different factors. The first is the civil rights movement, and the second the arrival of immigrants of Latin American origin. Both factors emerged as a way of resolving the differences between 'unity' and 'diversity' in the United States. The US policy of multiculturalism has prioritized shaping social identities and political interests and also put ethnic diversity in the foreground as well.

Laying a stress on ethnicity is of great importance in society. Kymlicka says that the 'social culture' owned by certain members of society and the linguistic and historical background derived from this social culture reveal the ability of individuals to be aware of their own attitudes and differences.

Ethnic minorities seek recognition in order to protect individuals in society from the melting pot or assimilation policy imposed by the mainstream. These demands from ethnic groups and their desire to protect themselves from the mainstream are a challenge to the concepts of liberal policies and society. However, the claim that the United States is multicultural in the political and social spheres makes these demands reasonable. The problem mainly concerns viewing immigrants and other ethnic groups as national minorities, because considering them as a national minority leads to increased political diversity and to the abstraction caused by racial discrimination.

Multiculturalism in the social life of the United States is possible with emphasis on similarities rather than differences. Will the differences in social life be really welcomed, should there be a

redesign of the events on 11 September 2001? The political issues that arise from the clash of civilizations thesis, the elimination of racial discrimination and the attitude towards cultural diversity remain objects of discussion. Thus, in the wake of the events of 11 September 2001, the problem of the assimilation of various ethnic and religious groups in the United States began to be discussed in a national context.

The idea of multiculturalism, which contradicts the Anglo-Saxon conformity in the US of the 1960s, was an attempt to show that the United States was a multicultural country rather than a monocultural one, emphasizing the formation of various multicultural ethnic and religious groups in the country. However, the events of 11 September 2001 turned the attitude towards the distinctive features of ethnic minorities from positive to negative. These events also led to a reconsideration of multiculturalism not only in the United States, but in the whole of Europe, and in some cases caused the rejection of this policy. Conservatives, particularly in the United States, are sceptical about a tolerant attitude towards different social groups in society, which has ultimately led to the return of the old model to the agenda.

7.3. Australian Model

Another country that like Canada officially implements a policy of multiculturalism is Australia. A large number of aboriginal peoples inhabited the Australian continent before the settlers of European descent came to the area.

Immigrants from Europe have formed the majority of the population of modern Australia since the early 19th century. Australia is a multicultural nation. After World War II, seven million people immigrated to the country. Almost a quarter of

the population of Australia was born overseas. In addition to immigrants, there are over 270 indigenous peoples in Australia who speak 260 languages and identify with various tribal ancestries.

The Australian government is founded on the principles of justice and integration while considering multiculturalism to be in the national interests, as well as in the interests of all social groups of the population. This policy encompasses cultural, religious and linguistic issues. The phenomenon of cultural pluralism is considered to be an Australian national asset. The multicultural policy of Australia embraces the development of all common values and cultural traditions. This policy creates opportunities for everyone who considers themselves an Australian to protect their own mother tongue and traditions without being discriminated against, within the framework of the law.

The principles of Australian multiculturalism are as follows.

The Australian government highly appreciates and welcomes the cultural diversity of the population of the country. This policy largely focuses on the unity of the people, harmony in diversity and the application of democratic values. The realization of cultural diversity is a factor enriching the Australian people. Therefore, the state recognizes and promotes cultural diversity on the basis of legislation.

The Australian government is interested in building a fair, inclusive society where all members of the population benefit from the services and opportunities offered by the state. Regardless of ethnic roots, every citizen has the opportunity to contribute to the socio-economic and cultural life of Australia. The government removes the barriers preventing those from culturally and linguistically diverse backgrounds from joining government programmes and ensures that the policy pursued in this direction is equally accessible to all.

The Australian government highly values the economic benefits of multiculturalism. The new labour force formed as a result of immigration is considered to be the most valuable economic power of Australia. Immigration and cultural diversity here give vitality to economic life and increase the wealth of the country.

The Australian government rejects racism, discrimination, intolerance, and bias. The government takes action against racism and intolerance by anti-discrimination laws and appropriate legislation.

The Australian government has established the Australian Multicultural Council with the purpose of developing multiculturalism. The Multicultural Council explores the current issues of multiculturalism in the country and gives recommendations to the government in this area. Moreover, grants are allocated for projects for multicultural arts and festivals in Australia, and sports competitions with the participation of young people from different ethnic backgrounds are organized. The multicultural policy of Australia is one of the most successful models of multiculturalism in the world.

7.4. General Review of European Multiculturalism

Multiculturalism is considered a question of ensuring the harmony and coexistence of different cultures in modern European countries. In this context, the multiculturalism policy of coexistence of various ethnic and religious groups, as well as harmony based on diversity, can often become the subject of heated debates mainly in Britain and other European countries, including Switzerland, the Netherlands, Germany and France. But increasingly anti-immigration ideas are overshadowing the policy of multiculturalism in Europe.

As a result of labour migration in Europe, various European nations have come together in large industrial cities sharing universal capitalism and liberal values of civilization and have adopted the identity of a single nation. They have already been recognized by their political and national identity, rather than ethnic and religious. The paradigm of the nation based on the ideas of secularism put an end to a centuries-old conflict as well as civil wars between Catholics and Protestants in Europe, ensuring their coexistence.

Today it is not possible to talk about a titular ethnos either in Europe or the United States. Because of long-term migration these countries have eliminated the concept of a titular ethnos. In fact, the ethno-social mosaic of these countries, which has always existed under the name of religious identity and civil nationalism, shows that these societies have never been monocultural. The super-ethnic indicator maintains itself in the single language of these countries. But while the ideology of nationalism of monoculture creates a myth about the existence of a single nation, cultural minorities have preserved their existence in regions under the shadow of this myth and have added colour and richness to a single nation.

People who do not have religious or ethnic identity in Europe often find themselves forced to join those groups, because only groups and communities (their schools, theatres, clubs, organizations, etc.) from different cultures are financed by governments as they pursue the policy of multiculturalism. This mechanism creates conditions for the establishment and development of a state within the state. Traditions within these groups and communities are strengthening and the cultural revival here begins to be more passionate and radical. In this regard, Muslims in Europe are more involved in radical religious

communities. Within such radical communities, freedom of thought and expression is restricted and human rights are violated.

Since these communities and groups are mainly closed, such violations of rights are ignored by the law-enforcement authorities. This tendency is expected to deepen even further and lead to the gradual increase in independent self-governing communities within a multicultural management system. It would also reduce the burden of responsibility on the government.

If we take a general look at the European Union, multiculturalism is welcomed by Germany, the Netherlands, the Scandinavian countries and the United Kingdom. The rights of national minorities are ensured in these countries, although not on the same level as in the Canadian or Australian models of multiculturalism. These rights include mother tongue education, increase in political activity of marginal groups, the imposition of legislative compromises in order to implement religious and traditional laws, etc.

As has been mentioned in the previous chapters, ideas about the failure of multiculturalism in Europe have been voiced recently. One of the causes of the current situation is the rise in the political activity of ultra-right political parties advocating racism and nationalism in a number of European countries. The politicians from these parties are creating their own electorate by expressing strong opinions about alien cultures in populist terms. Though the supporters of these parties in Europe are not large in number, the prevailing situation shows a decline of interest in European multiculturalism. From this point of view, some legal limitations are being imposed on immigration in a number of countries, especially in the Netherlands; the acquisition of citizenship is becoming more complicated, while the conditions for the revocation of citizenship are simplified. All this brings into question the future

of multicultural Europe, making inevitable a policy towards the protection of the multicultural values of the European states.

Now, let us look at the models of multiculturalism in different European countries.

7.5. Multiculturalism in the UK

The policy of multiculturalism in the UK is primarily related to the rights of immigrants. Ensuring the multi-ethnicity rights of immigrants in this country is one of the priorities of the policy of multiculturalism. However, it should be taken into consideration that the way of life, values, and moral norms of the Anglo-Saxon population are in a dominant position in British society. From this point of view, social groups belonging to other cultures are likely to integrate into the values of the ruling class. When there are contradictions between the two cultures, no social group can be British, while preserving their own cultural and ethnic identity. Dual ethnocultural identity can only be realized here in the light of dominant values. If the mentality of an ethnic group (immigrant group) is not compatible with British culture, then it is possible to integrate into society only when cultural roots are forgotten. In the UK, respect for and tolerance of an alien culture can only be displayed if the culture is compatible with the values of the ruling class. That is to say, it is possible to benefit from multi-ethnic rights after adopting the inherent values of British identity.

Multi-ethnicity rights are minority rights that make it easier for the ethno-confessional groups composed mainly of immigrants to express their cultural identities. The controversial issue here is that some laws make concessions to the ethno-confessional groups. For example, Muslims and Jews in the UK demand that the laws prohibiting the slitting of animals' throats should not apply to them. But within the framework of ensuring freedom of

religion and belief, the law grants privileges to the Muslims and Jews. Taking into account religious beliefs, the government allows Muslims and Jews to slaughter animals in this way. Similarly, the existing laws in Germany grant concessions to Muslims and Jews concerning the slaughtering of animals and circumcision of young boys.

The application of concessions and exceptions over regulation clothing for Muslim women who work in the civil service in the UK, and permission to wear traditional clothes for people of the Sikh religion are good examples. In order to exercise the freedom of religion, a Muslim woman while working in any job for the state (for example, a police officer) may wear a headscarf in addition to the regulation clothing. Anyone belonging to the Sikh religion who wishes to follow those traditions is granted some privileges concerning traffic rules: if a Sikh wears a traditional turban, then he is not obliged to wear the motorcycle helmet stipulated in the traffic rules.

It has been noted above that the values accepted in society should be adopted if minorities are to enjoy multi-ethnicity rights in the UK. This means that members of ethnic and religious minorities should respect and obey the accepted norms and values of the country in order to preserve their own ethnocultural values. However, some members of ethnic and religious minorities are reluctant to adopt these values for various reasons. They prefer to live with their own ethnocultural values, and do not want to integrate into the society they have settled in. As noted in subchapter 2.4, the former British Prime Minister David Cameron argued that the present-day policy of multiculturalism was ineffective because ethnic and religious minorities settled in the UK did not want to integrate into society.

7.6. Multiculturalism in France

The laws prohibiting religious symbols in public schools in France and the demands made by Muslim girls for an exemption within the framework of freedom of religion or belief constitute an example of polyethnic rights. However, these examples are not typical of French society and polyethnic rights are not allowed. Given the importance attached to the principle of secularism by French society, there are no exceptions to the laws in this context.

France is a secular state according to the Constitution. For this reason, society and political power consider the display of religious beliefs and symbols in the public sphere to be inappropriate. Since 2004, Muslim girls have been prevented from wearing headscarves in public schools, and other prohibitions have been imposed on followers of the religion as well.

Although there is no official definition of the term 'secular' in French law, in the legal sense, the term refers to the absence of a dominant religion in the state, non-clericalism, the separation of religion and the state, legislative authorities that are not based on religion, and the principle of an impartial state approach to all religious confessions. At the same time, secularism in France is regarded as the liberation of the social sphere from religious expressions, and also as a guarantor that the social sphere is not exposed to religion. It is generally said that secularism in France allows religion only at the individual level.

Discussions about the recognition of ethno-confessional groups in France began in the 1980s. Along with political and economic problems in France, integration and immigration issues in Europe came to the fore in this period. The French system created the French melting pot (assimilation) model that envisaged the integration of migrants into the existing socio-political structure (naturalization), thus moving away from multiculturalism.

The French government tries to solve the problems encountered by the ethno-confessional groups, formed by migration, on the basis of integrating them completely into French culture. More precisely, it wants to turn people from ethnic communities into full French citizens. The French model is different from multiculturalism, where different social groups continue their coexistence. It should also be said that the republican ideology maintains its importance in France. According to this ideology, every French citizen is free and enjoys equal rights, irrespective of ethnic origin.

France clearly sees itself as a multicultural society. The main reason for this is the realization of the republican ideology and the nation-state political system. The French nation-state model is based on the idea of an equal (one type) French citizen.

7.7. Multiculturalism in Germany

The Federal Republic of Germany, one of the biggest countries in Western Europe, consists of 16 federal states. Germany was one of the authors of the idea of the European Union. The population of the country is more than 81 million. Germany is also a leading country in terms of the number of migrants. Nowadays, more than 16 million migrants live in the country. Most of them are ethnic Germans, Turks and Poles, who came from less developed countries to work in Germany. German multiculturalism is connected with the protection and development of the rights of migrants.

However, during a meeting with young members of the conservative Christian Democratic Union Party in October 2010, German Chancellor Angela, Merkel openly stated that programmes to establish multiculturalism in Germany had utterly failed. After this, the idea of the failure of multiculturalism in Europe began to be voiced more frequently. Chancellor Merkel also emphasized the importance of integrating migrants working in Germany

into the German language and German culture. She said that since the thesis that migrants should return to their countries is not appropriate, it is more acceptable for them to remain in the country. Nevertheless, the social group formed as a result of immigration still does not learn German, works in low-paid jobs (without a contract), and evades payment of taxes to the state budget. If the current situation continues unchanged, the German economy is very likely to suffer. The isolation inflicted on migrants has indeed resulted in the failure of multiculturalism in Germany. The German government does not accept the isolationist multiculturalism created in this situation.

Besides the Turks, there are some two million other immigrants from nearly 40 countries in Germany. About half a million of them are Muslims from the Middle East and Africa, and the rest are mostly from the former Yugoslavia. Unlike the Turks, they have to speak German among themselves. Since the Muslims cannot speak a single language among themselves, they cannot form themselves into a single culture. Therefore, the Turks constitute the centre of Islamic culture in Germany, both in terms of numbers and cultural associations. Three-quarters of the Muslims are practising and visit mosques. Sunnis make up the majority. However, the government does not create conditions for the Muslims in Germany to have a single centre and to form a single lobby movement to protect their rights. There is the Central Council of Jews in Germany supported by Israel and international Jewish organizations, both financially and spiritually. They receive all types of support from the German government in the field of education, financial security and rights. Although the Muslim immigrants were able to create the Association of Islamic Cultural Centres, there is no support for this organization from the governments of Muslim countries. The Muslim governments do not support this organization.

Nevertheless, Muslims living in Germany continue to build mosques, celebrate religious festivals and teach Islam.

As a way out, the German government sets some requirements for immigrants who want to remain in the country: First of all, they must learn the German language, even if they have little participation in social life. The second requirement is that immigrants should adopt German culture. It is important for the successful integration of immigrants into German society and for social cohesion.

Since the very beginning of its work, the Baku International Multiculturalism Centre (BIMC) has sought to achieve the goals set by Azerbaijani President Ilham Aliyev and to promote Azerbaijan as a multicultural centre in the world. One of the goals is to provide the necessary moral support for the opening of BIMC branches in foreign countries, as set out in the presidential decree of 11 March 2016 'On the Approval of the Action Plan on 2016 as the Year of Multiculturalism in the Republic of Azerbaijan' (Article 32). At present, the Centre has branches in Dresden (Germany), Lisbon (Portugal), Rome (Italy), Moscow and Yekaterinburg (Russia), Tel Aviv (Israel), Chisinau (Moldova) and Sofia (Bulgaria). These branches perform the mission of honorary ambassadors, thus helping to make Azerbaijan's voice of truth and justice heard in the international arena.

The first BIMC branch began its work on 22 January 2016 in Dresden, Germany. Opening the first BIMC branch in Germany, where debates and discussions have led to the rejection of multiculturalism, was a historic event in terms of raising awareness of Azerbaijan. It was appropriate that it should have been in Dresden, where a manuscript of *The Book of Dada Qorqud* (Kitabi Dada Qorqud), which preserves the spiritual energy of the Azerbaijani people, is housed in the university library. The German scientist Birgit Weissgerber is the head of the Dresden Branch of Baku International Multiculturalism Centre.

7.8. Multiculturalism in Switzerland

The Swiss Confederation, which is considered one of the most developed countries in the world, is a federal republic. It consists of 26 cantons or administrative territories. It borders Germany in the north, France in the west, Italy in the south, and Austria in the east. With an area of 41,277 sq. km, the country has a population of about 8.5 million, which is approximately the same as the population of the Republic of Azerbaijan in terms of numbers (according to estimates for mid-2016).

Switzerland is among the most diverse, unique countries of the world. This small European country has many features considered to be its hallmark.

Known for its chocolate, cheese and very accurate watches, Switzerland has strong mechanical engineering, chemical and pharmaceutical industries. It is also the world's most important financial and banking centre.

Switzerland is also unique in the political sphere. First of all, it is the oldest federal state in Europe and the world, formed on the basis of historical traditions including territorial and linguistic unity. Although the Constitution has granted each canton the right to withdraw from the Confederation since 1848, no canton has yet exercised that right. Another distinctive feature is the principle of direct democracy. Any citizen of the country can submit any issue to a general vote (referendum) by collecting a total of 100,000 signatures.

Switzerland is also unique in its policy of neutrality. The neutrality of Switzerland was guaranteed by the Congress of Vienna in 1815. Since that time, Switzerland has not participated in any war, including the two world wars in the 20th century. However, it is interesting that $3 billion are allocated to the military budget every

year. The country is also home to the International Committee of the Red Cross (ICRC), founded in February 1863 in Geneva. It is no coincidence that the flag of Switzerland closely resembles the official flag of the ICRC.

When talking about Switzerland, the first thing that comes to mind is its linguistic and cultural diversity. According to some researchers, multiculturalism was first used as a term in Switzerland in 1957. The country has used this term with reference to its four national languages. Since 1971, the meaning of the term has expanded to include cultural diversity in addition to linguistic and religious diversity.

The role of linguistic factors in Switzerland is so great that the formation of the country is based on the unity of territorial and linguistic factors, rather than geographical ones. Researchers note that the centuries-old success of Swiss multiculturalism is linked to multilingualism, and this success is the result of the coincidence of linguistic and cultural boundaries with territorial borders. Article 4 of the Constitution of the country specifies that four languages (German, French, Italian and Romansh) are the national languages of Switzerland. One of these languages is dominant in each canton. Looking at the culturally and linguistically diverse composition of the cantons, German is the most widely spoken language in Switzerland. German is the official language of 17 Swiss cantons, whereas French is the official language in seven cantons, Italian in two cantons, and Romansh only in one canton.

One of the main features of the Swiss model of multiculturalism is that the country arose from the merger of three great European cultures – German, French and Italian. Each canton lives and acts in accordance with its own culture, history, language and religion. At the same time, every citizen of Switzerland has threefold citizenship

– municipal, cantonal and federal. Multiculturalism is considered to be one of the national symbols of the Swiss Confederation.

The way of coexistence in Switzerland has not been shaped by a large number of immigrants, as was the case in the United States, Canada and Australia. Switzerland is not a country of immigrants. The historical roots of the polyethnic, multi-confessional society here date back to olden days. The different nations have lived together for centuries. Federalism has united multifaceted Swiss society for hundreds of years. Historically, the territorial-linguistic federalism has been regarded as an important political heritage and value, thus saving Swiss society from division into religious and linguistic communities.

In the Preamble to the Swiss Constitution, the phrase *'diversity in unity'* clearly expresses the meaning of multiculturalism in the country. As well as constituting the pivot of Swiss federalism, multiculturalism also proves to be supra-constitutional. The paradox is that it maintains the philosophical idea of *'diversity in unity'*, which has existed for centuries, as a legal expression of the real cultural diversity of the country, as well as the principle of constitutionalism and the foundation of federalism.

The unity of statehood and political institutions for all members of the Confederation constitutes the basis for the national unity and solidarity of the people who are diverse in terms of culture, language and religion. The peculiarity of the Swiss model of multiculturalism lies in the further strengthening of this tradition of society through socio-political, legal and cultural institutions and mechanisms on the one hand, and in maintaining common activities aimed at preserving specific identity on the other hand.

In the 20th century Swiss society was radically changed as a result of the wave of student protests, which broke out across Europe in 1968. Especially in recent decades, the number of people who do

not regard themselves as belonging to any particular religion has increased. Today they comprise more than 11 per cent of the total population. On the one hand, religious and spiritual values have become less important for people, and on the other hand, there is an opportunity for more open and broad discussion of existing problems. At present, language is a more important factor than religion for stability in society.

According to the 2012 Federal Census, the religious affiliation of the population is as follows:

Roman Catholic Church	38.2 %
Protestant Reformed Churches	26.9 %
Other Christian Churches	5.7 %
Judaism	0.3 %
Other Churches and Religious Communities	1.3 %
Islamic Religious Communities	4.9 %
Those who claim to have no religious affiliation	21.4 %

7.9. Multiculturalism in Portugal

Steps are being taken to protect multiculturalism in the Portuguese Republic, which has a population of 10.5 million. The country is combating racial, religious and ethnic discrimination. The Portuguese government is implementing special measures in education, culture, the economy and other areas in order to create an inclusive society[*].

Unlike the Republic of Azerbaijan, Portugal has traditionally been a country of emigration. The active wave of emigration from Portugal dates back to the age of geographical discoveries starting in the late 15th century. This process continued in subsequent

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[*] An inclusive society is one that respects and values the diversity of others. It unites all people on the basis of equal rights, irrespective of race, religion, nationality, language, sex, origin, faith or public and political affiliations.

periods and about two million Portuguese emigrated to Brazil and the United States from the mid-19th to the middle of the 20th century.

In the late 1950s, emigration from Portugal increased to meet the growing demands and expanding labour market in Northern and Central Europe. Over the next 15 years, emigration from Portugal continued apace for both economic and political reasons (more than 1.5 million emigrants). Some of the emigrants left Portugal as a result of the dictatorial regime in the country in 1926-74.

Waves of immigration alongside emigration have also shaped cultural diversity in Portugal at different times. At the end of the 15th century, the city of Lisbon was known for its cultural diversity. The geographical location of the city made it attractive for merchants and travellers from England, the Netherlands, Spain and Italy. In the first half of the 16th century, Lisbon was the European city with the greatest number of inhabitants of African descent (10 per cent of the population).

Many researchers have called Portugal a 'country of immigration' since 1993. The flow of immigrants into the country has continued to grow since that time. While natural movement within the country has decreased, migrants have become a key component of the total population.

In 2000-10, the flow of migrants to the country from South America, particularly Brazil, increased from 17 to 28 per cent. During that period, the number of arrivals from Asian countries (mainly China) increased from 2.8 per cent to 6 per cent. On the contrary, the number of migrants from Portuguese-speaking countries decreased from 44 per cent to 24 per cent.

Portugal has had a unique form of religious diversity throughout its history. In a country where the Catholic Church dominates (about 90 per cent of the population are Catholic), people of different faiths and beliefs live side by side in peace.

Recent waves of immigration have been instrumental in the development of Muslim, Hindu, Buddhist, and Orthodox Christian communities.

Azerbaijani multiculturalism has been able to open the doors of Portugal, as another leading European country. On 15 February 2016, a branch of Baku International Multiculturalism Centre was established at Lusófona University in Lisbon, Portugal. The head of the representative office is Teresa Damásio, professor at the university.

7.10. Multiculturalism in Spain

During the period of the Emirate of Cordoba in Spain, the followers of the three monotheistic religions – Christianity, Islam and Judaism – lived side by side in peace, hence the expression 'Spain of three civilizations'. Monuments representing the unity of the three cultures are especially numerous in the southernmost region of Spain, Andalusia.

The phrase 'Toledo of three cultures' is popular among tourists visiting the city. Toledo is a reflection of a forgotten period of tolerance and proof of the favourable multicultural conditions that existed in Spain in the past. The famous Toledo School of Translators (Escuela de Traductores de Toledo) is a good example of the successful coexistence of different civilizations. The old manuscripts discovered by Christians there were translated by Christians, Muslims and Jews. One of the most interesting monuments is the Synagogue of Santa Maria la Blanca, which was built in 1180 and is considered one of oldest synagogues. It is unusual in that it was built by Muslims, not Jews.

The peaceful coexistence of the three cultures ended in the late 15th century. Spain has managed to preserve its multicultural environment despite the period of the Spanish Inquisition and the

tough years of the Franco dictatorship. This is confirmed by the art form flamenco. The Spanish word flamenco was first mentioned in the 19th century, when the art form emerged. Flamenco is the result of a combination of different ethnic groups. It is often thought to be part of Gypsy (Romany) culture, and the Gypsies played the major role in the emergence of flamenco. Although the most famous flamenco musicians, singers and dancers are often ethnic Gypsies, we should not forget the contribution of Arab-Muslim, Andalusian and Jewish ethnic groups to the formation of this art. The signs of Arab music are obvious in some of the flamenco singing styles. This similarity manifests itself in such forms of flamenco as *granaina, siguiriyas* and *soleares*. But what brought these ethnic groups together? As noted above, these ethnic groups were historically able to live together in peace. However, political persecution brought the ethnic groups closer together. From 1492, the Jews, Gypsies and Arabs were subject to persecution in Spain, because of the policy of Christianization pursued by the kings of Spain. It is possible to see in the translations of flamenco songs the protest of different people against oppression and their feelings of sadness. This style was mastered by the Gypsies who immigrated to Spain in the 15th century, but flamenco is an art form shared among a number of cultures.

Having passed through tough socio-political periods in the 20th century, Spain has experienced a revival of a transparent multicultural environment in recent decades. Modern Spanish society has undergone changes in social structure as a result of evolution in the cultural and religious spheres in the country over the last decades. Society has moved from cultural and religious uniformity to multiculturalism. The 'Unified Spain' project of Francisco Franco, who was known as a dictator and ruled Spain for about 40 years, was never realized. Although the project aimed to create a society with a single religion, the socio-political processes

in the country in the last quarter of the 20th century prevented it. Spain is distinctive for its multifaceted culture and has maintained its multiculturalism. One of the main reasons for the survival of Spanish multiculturalism is that after Franco's dictatorship, national Catholicism lost its monopoly of the state administration. Catholicism had been the dominant religion in the country for 500 years from 1492, but was weakened when it did not receive official status in the Constitution adopted in 1978. Article 16 of the Constitution clearly states that no religion will receive official status at the state level and that religious communities in Spanish society will be taken into consideration by government bodies. Moreover, since the 1980s, a wave of migrants from various regions of Africa, Latin America and other regions began to arrive in Spain. The result is that Muslims and Christians, followers of two of the greatest religions of the world, are returning to the rules of coexistence.

Analysis of the sociopolitical and demographic situation after the year 2000 shows the positive impact of the immigration process on public consciousness in Spain. The demographic situation is changing from that in the 20th century. The growth of immigrants this century heralds the creation of a broader multicultural environment in the country in the near future.

There is no need to visit the big cities in Spain in order to see a multicultural country. Even in the medium-sized and smaller towns, people in different national dress and shops selling speciality produce are signs of racial, and cultural diversity. There are signs of multiculturalism in educational institutions as well. Young women wearing headscarves and fashionable clothes, faces of various colours and features and the variety of languages and music create an atmosphere of diversity.

An ideal multicultural environment has been observed in Spain in recent decades. Not only followers of the three monotheistic

religions, but also members of dozens of religious and ethnic groups can live together in peace and safety. The tolerance and multiculturalism that existed in the Middle Ages in Spain have indeed left their mark on the country of 47 million people, though this multiculturalism has not always been evident.

7.11. Multiculturalism in Italy

Italy is one of the largest states in southern Europe with a population of 58 million. Unlike other European countries, Italy has a higher birth rate and natural population growth. In ancient times Italy was home to many aboriginal peoples, known as the Italic peoples, who were not connected linguistically or ethnically. Greeks arrived as colonists, while many peoples residing there belonged to other Indo-European groups (Ligures, Venetics, Lepontics, Messapians) or to non-Indo-European language groups (Etruscans, Raeti). As a result of occupations, active colonization and a policy of assimilation of the local population, the Romans became the main population in the European part of the Roman Empire. The Roman population of the Italian province became the base of the formation of the modern Italian nation.

Today the main ethnic group is Italian. National minorities have lived in substantial numbers in certain areas of Italy for many centuries. For example, the Friuli live in Friuli–Venezia Giulia region, while over 200,000 Ladins live in Trentino-Alto Adige region, who are related to the Friuli terms of language, speaking one of the High German dialects of the region. There are Francophone groups (4,500 people) in Piedmont in the north-west of the country. Slovenians and Croatians live in the smaller regions bordering former Yugoslavia. There is another smaller Croatian group (4,500) in Molise in southern Italy. There are Albanian colonies with a

population of about 80,000 in southern Italy and on the island of Sicily, and Greeks (30,000) in southern Italy and Catalans (15,000) in north-western Sardinia (Alghero). The population of San Marino also consists of Italians (15,000).

The Republic of Italy is one of the European states to enshrine the protection of minority languages in its Constitution – Article 6 says *'The republic safeguards linguistic minorities through appropriate norms'*. The law also recognizes as linguistic minorities the Albanians, Catalans, Greeks, Germans, Slovenians, Croatians, and the Franco-Provencal people, Friuli, Ladins, Occitanians, and Sardinians who use French.

The Constitution also reflects ethno-confessional issues: *'The State and the Catholic Church are, each within its own order, independent and sovereign. Their relations are regulated by the Lateran Treaties,'* and '*All religious confessions are equally free before the law. Religious confessions other than Catholicism have the right to organise in accordance with their own statutes, in so far as they are not in conflict with Italian laws. Their relations with the State are regulated by law on the basis of agreement between the respective representatives.'*

Rome's sensitive response to modernization and its strategy of 'purifying Christianity' allowed Italian Catholicism to be protected from the manifestations of anti-clericalism and consequences of modernisation. Though all the European countries have been subject to secularization, the degree of impact has been different in each country. Italy was an exception in this sense. Unlike other states, that encountered modernism unarmed, Italy had its own strategy of modernization of the church.

There are some ethnic minorities in the south of Italy that still preserve their religious identities. Greek and Russian immigrants have preserved Orthodoxy in Italy in the last two centuries.

Muslim immigrants have helped to form the country's Muslim community. Most of the Muslim immigrants in Italy are from Asia and Africa. According to different sources, between 1.2 and 1.6 million Muslims live in Italy, about 2.5 per cent of the population.

The difference in figures can be explained by the fact that some migrants are living illegally in the country. Approximately two-thirds of them are Moroccans and some 100,000 are from Tunisia. The rest are Egyptian, Bangladeshi, Senegalese, Pakistani and Nigerian. Some 10,000 Muslims are Italians, who have adopted Islam. Most Muslims are Sunni, while there are 15,000 Shia.

The creation of Muslim communities in the heart of the Catholic world has not been universally welcomed. There is always a polemic between the supporters and opponents of Islam. The second generation of Italian Muslims speaks fluent Italian, as they study in Italy. Nevertheless, the majority of them remain committed to the national and traditional values of their parents, which prevents their integration into Italian society. It should be said, however, that for a long time Italy has been a major 'supplier' of emigrants.

Azerbaijani multiculturalism could also 'conquer' Italy in the Year of Multiculturalism. A branch of Baku International Multiculturalism Centre opened in the Italian capital Rome on 15 March 2016. It is headed by Sandro Teti, Italian publisher and politician.

7.12. Multiculturalism in Turkey

Multiculturalism, which is applied to different areas in Western countries, occurs in the context of political and sociological language practices. Expressions occur at the societal level. Expression reveals meaning, and thus societies build links between existing symbols and meanings. The meanings attributed to

multiculturalism, in accordance with other concepts used in the social sciences, arise from the academic and intellectual stratum, or rather academic and intellectual interests. Just as there is no single truth, an expression cannot be created by a single group. There are different ways of expression created by different groups. This is the crucial factor behind the concept, widespread in social sciences, that societal events cannot be understood in terms of just one cause.

From the political point of view, multiculturalism has different theoretical and practical aspects in the context of the historical and social realities of different countries. There are those who support the expression of multiculturalism and those who do not.

Various changes related to various ways of thinking have occurred in the evolution of multiculturalism in Turkey. The purpose of multiculturalism in Turkey lies in the expression of it. In this sense, in Turkey multiculturalism is in the background of society and is shaped in accordance with societal changes and requirements. While the theory of multiculturalism takes a back seat, the concept expresses the demands for equality among different cultures and minority languages, religions and ethnic groups and is emphasized in the words 'recognition' or 'multicultural citizenship'. So while this is a theoretical concept, it is also extremely important in the practical sphere. In general, multiculturalism in the oriental countries is applied to different spheres; therefore its political and sociological aspects are different.

Several geographical, political and social factors have played a determinant role in the birth of academic and intellectual interest in multiculturalism in Turkey. Particularly, consideration of minorities, the concept of the nation and ideas of nationhood are a more modern trend in Turkey than in the past.

The political assessment of national minorities in Turkey puts greater stress on religious differences than ethnic differences, while diversity can be seen in the minorities' own assessments. Discussions on multiculturalism in Turkey are centred on both national minorities and cultural diversity. There is a mosaic of cultures in the geography of Anatolia today.

Since 2000 discussions of multiculturalism in Turkey have given priority to the notion of Turkishness as an identity. In the modern understanding of nation in Turkey, Turkishness, being part of Turkey, applies to all national minorities and ethnic groups in the geographical area, as opposed to Turkicness (being a Turk). Publication of a report of the Prime Minister's Human Rights Advisory Commission's Working Group on the Rights of Minorities and Cultural Realities in 2004 started a range of discussions on the subject. The debate on multiculturalism sparked by this report was of great significance.

An important difference between Turkey and the West is that the Western countries were subject to migration at every stage of history. Particularly after World War II migrants streamed to Europe. They were Westerners, who had lived in the colonies, and local people from the colonial counties that had gained their independence. This mass migration developed a multicultural society, particularly in Europe and America. While Turkey was not subject to such waves of migration, diverse national minorities and ethnic groups were appreciated in the context of a unitary state. In comparison with the Western countries Turkey reached the nation-state stage very late. In parallel there are fears and criticisms that multiculturalism and diversity could threaten unity and equality in the country. At the same time claims that Turkey is a country of many cultures pursue a political purpose. According to those who defend this idea, the history of Turkish culture does not include the division into 'I' and 'other'. They see this division as arising

from Western history; in other words, the West creates its own discrimination. In Turkey 'we' rather than 'I' is at the forefront, and 'I' divides 'we'.

The influence of the report 'On the Rights of Minorities' in discussions on multiculturalism in Turkey is undeniable, raising the idea of Turkishness and cultural diversity. The idea of Turkishness was a political tool and ideology in the Ottoman period, aimed at integrating into the empire the minorities who wanted to leave the empire. The ideology of Turkishness as discussed in political and intellectual circles from the early 2000s centred on the idea of an overarching Turkish identity for the minorities and cultures within the borders of the country.

Academic discussions on multiculturalism in Turkey can be divided into two categories: one is against the notion of multiculturalism, and the other is in favour. Among the arguments cited by the opponents of multiculturalism is that diversity could create problems in the social sphere and that Turkishness could damage the national and spiritual unity of the country, as it had many times in the past. Supporters of multiculturalism appreciate the Canadian practice of it. Problems may be overcome if steps are taken in democratization associated with national minorities and diverse ethnic groups. Accelerating the process of democratization before joining the European Union may enable the country to solve the cultural and language problems of national minorities and ethnic groups.

Multiculturalism in Turkey has emerged on the basis of identity. Particularly since 1990 the demands for diversity of different national minorities and ethnic groups have become topical in the socio-political sphere. At the same time, in the 1990s, the parties and public associations, which were based on the concept of the nation state, were subject to change in

parallel with new developments in the political field. This change led to the emergence of new factors, instead of the solutions put forward by the central parties. In a sense, the central parties have created a situation where the demands of diversity can be heard instead of nationalist and centralist expressions, and where many different factors have developed and can be used as a tool of multiculturalism. This tendency, which can also be interpreted in terms of post modernism, is important in shaping discussion of multiculturalism and ethnic, linguistic and cultural diversity.

7.13. Multiculturalism in Russia

Multiculturalism is the manifestation of the existence, autonomy and survival of different cultures by preserving their national identity and traditions. In many respects the existence of different cultures may be a natural occurrence in every state founded on a political and ethnic basis, but the political situation causes different interpretations of multiculturalism in different countries.

Europe and Russia are, of course, regions where many ethnic groups, cultures and traditions exist. Nevertheless, in the historic sense Russian multiculturalism can be considered in terms of the European Jews living in the European countries and preserving their religion, language, customs and alphabet.

After the collapse of the USSR, Russia welcomed a large number of migrants, many of whom intended to settle permanently there. But the cultural distance between people of the post-Soviet countries is much smaller than between the people of French Africa and the Arab East, for example. The historical tradition of intercultural existence (even with elements of assimilation) has stretched since the conquering of the Turkic states along the Volga in the 16th century. Long-term coexistence within the framework

of a unified political structure, a unified system of education and upbringing led to a rapprochement in psychological values, especially among the older generations.

Approximately, half of the migrants are from the younger generation who came to Russia after the collapse of the USSR. For this reason, it seems that the cultural and ethnic diversity of modern Russia will grow stronger. Nevertheless, it cannot yet be said with certainty that closed ethnocultural societies, which live in accordance with their own laws, not those of their host society, have formed in the territory of the Russian Federation. All the ethnocultural societies within Russia adhere to the existing legislation (even quite closed social groups of labour migrants from China and Central Asia, cultures alien to Russian civilization). At the same time, it should be noted that the vast majority of migrants to Russia come from Central Asia. As a state, since the 16th century Russia has long historical experience of coexistence with peoples of the Islamic civilization living in the territory. In addition, the mood of xenophobia in Russian society should be mentioned. This can be linked to the preservation of a homogenous cultural and civic model in Russia and the growing number of migrants.

Is there multiculturalism in Russia? It is accepted that the term is not so appropriate to Russian society. Russia has never been a mono-ethnic state. Russia was initially formed as an imperial-type state which united the members of different nations, ethnic groups, cultures and religions under its rule. Over the centuries, united with the Orthodox religion and recognizing its role in the state, a polyethnic elite formed in the Russian state.

During the Soviet era the idea of internationalism existed in public life in Russia. The mutual interaction and intermingling of national cultures and customs led to the creation of a unified education system and upbringing with equal rights for all the

nations in the Soviet Union. In this sense, the collapse of the USSR did not cause any significant changes at the end of the 20th and beginning of the 21st centuries. Education in Russia is secular and, therefore, the religious affiliation of students in higher education, except for the religious universities, is not important for their education. The principle of tolerance in education creates every opportunity for every nation, even when they are in conflict with each other. It should be noted that migration to Russia is relatively specific in comparison with the Western countries. This situation in Russia is still attributable to other post-Soviet countries. The cultural distance between migrants and the main population of the host country is much less than in the Western countries and the United States. The unified education system, which existed in the territory of the former USSR for more than half a century, covering several generations, practically created a single language, which helps communications among the nations and has led to commonality in the knowledge system.

Besides, the highly mobile nature of the population of the former Soviet republics means that present-day migrants have a high level of social competence. The social communication skills gained by these people during the Soviet era give them the opportunity to act economically and commercially within the former USSR countries. In other words, their ability to adapt, and hence, their ability to integrate is unmatched among the Asian and African migrants who want to live in North America and Western Europe.

More than half a million migrants have already gained Russian citizenship. Large Russian cities are reminiscent of major Western cities from the point of view of ethnicity, language, faith and lifestyle. Undoubtedly, the cultural diversity of the Russian population will only increase under the impact of migration. In this situation, retaining a monocultural model means to be deaf and blind to the present reality.

Of course, there is aggression and xenophobia in Russia towards people from other nations and religions. But the higher education system here is far from any form of aggression, and the education of students does not depend on their national affiliation and religious beliefs, but directly on their interests in education and learning. The historically established education system allows young people easily to become accustomed to the Russian educational environment and to get a comprehensive education. For this reason, we can talk about diversity and mutual tolerance within the contemporary education system in Russia, but not multiculturalism.

At the same time, it is necessary to note that there are actually two types of multiculturalism in Russia: the traditional multiculturalism based on the historical existence of ethnic groups and cultures in a single space and the newly emerging migratory multiculturalism, where substantial numbers of the population create a different environment from the point of view of ethnicity and culture. These new migrants remain socially isolated. However, unlike European countries, the new type of multiculturalism does not predominate in Russia, although it does bear the risk of stoking xenophobia. Ethnic groups and cultures exist in Russia in conditions of traditional multiculturalism, but the Russian political elite and media prefer not to use this term.

Another branch of the Baku International Multiculturalism Centre opened on 10 March 2016, in Moscow, capital of the Russian Federation, under the aegis of the Russian State Duma. The executive director of the Moscow branch is Professor Natalia Krasovskaya. Another branch in the Russian Federation was established at the Boris Yeltsin Ural Federal University and is led by the University's Professor Alexander Nesterov. Azerbaijani multiculturalism is taught as a subject at this university.

7.14. Multiculturalism in Georgia

It may be presumed from the diversity of approaches towards understanding the multicultural reality in different national societies that it is impossible for people with different histories, cultures and identities to coexist peaceably, according to the general, universal principles of tolerance. The steps towards the social stabilization of a complicated ethnocultural and ethno-social environment must take into consideration not only the interests of groups, but also of individuals. A concrete national policy should be drawn up on this basis and its effectiveness should be evaluated on the same basis, too.

The reason for the plurality of typologies of multiculturalism is connected with the diversity of the research interests and value bases of the compilers of these typologies. The seven types of multiculturalism, shown by Stuart Hall and Terence Turner – conservative, liberal, pluralist, commercial, corporate, critical revolutionary and difference multiculturalism – can be divided into two main categories: inclusive (or inclusive multiculturalism) and non-inclusive multiculturalism (or multiculturalism of exceptions). A combined model is more suitable for Georgian multiculturalism, one directed at integration on the political level (formation of a unified societal culture) and supporting only the cultural (religious, artistic) diversity of individuals and groups. This model envisages the rapid integration of different cultural groups into the common space of the state. The types of multiculturalism described were determined on various bases, so while they all describe the policy of real multiculturalism they are not all mutually exclusive.

Today many countries have cultural diversity and the greater this diversity the more it may conceal potentially contentious issues. In Georgia cultural minorities and majorities defend their positions in terms of language rights, regional autonomy,

representation in political parties and administrative organs, demands on the educational programmes of primary and high schools, immigration policy and even national symbols such as the national anthem and state holidays. Women, 'visible minorities', aborigines or local peoples and the disabled can be shown as subjects of social policy. The study of relations between ethnic majorities and national minorities are very relevant in the multicultural regions of Georgia.

While it is genuinely important to learn the language of the new motherland, this is not enough for loyalty to the country, especially when there is pressure on immigrants from the government and negative treatment on the part of the indigenous majority.

In order to use cultural diversity to improve society, on the one hand, it is necessary to reconsider historical experience in the regulation of inter-ethnic relations, and, on the other hand, to improve the administrative skills of personnel, who carry out social, cultural and national policy. The principles of multiculturalism can be adapted to Georgian conditions on the basis of a modern integration policy in line with leading European and worldwide trends that help to create a unified socio-cultural space. This means there is a need for major change in the previous forms of cultural and national relations between national minorities and majorities. First of all, it demands the best algorithms for activity among groups and a change in the nature of relations between the state, its institutions and different groups of the population.

In this sense, the organization of democratic governance, political, socio-economic and cultural life, as well as the forms of creative initiative of individuals and social collectives developed in Western societies, are useful and effective for certain type of civilizations (Max Weber). The multicultural ideologies of national

states are carried out in the form of national policy. Their main principles are the following: no discrimination against national and ethnic minorities within the national society; the principle of social and legal equality with the majorities within the national society; interracial and intercultural tolerance among different groups of the population; first, the acceptance of the multi-ethnic and multicultural nature of national society; second, recognition of the equal status of national majorities and national minorities; recognition of their right to take decisions to protect and develop their languages, ethnic cultures and way of life, to take possession of ethnic areas, and for their ethnocultural and political future.

Azerbaijan is the closest of the multicultural models for Georgia because of the closeness of the axiological systems in the historical sources of the two cultures. First of all, this belongs to basic concepts that define the main aspects of value. The conflict between 'ours' and 'not ours' is at the basis of relations between nations; unlike cultures that try to keep a distance from foreigners (this can be seen in the terminology: *goy* in Jewish, *qaco* in Gypsy, *varvar* in Greek, *gavur* in Turkish and so on), Georgians receive guests as messengers from God. This is reflected in language with special terminology – the word *sautsxo* (the best of something, what is reserved for guests). The saying *'We are all sons of Adam, Tatars are our brothers too'* is a shining manifestation of tolerance (the word 'Tatar' is used instead of the 'Azerbaijani' ethnonym in Georgian literary sources).

Since paroemiology is an important part of the information basis shaping models of multiculturalism, classical literature reflects the main values of both Azerbaijan and Georgia.

The work of the giants of world literature Nizami Ganjavi and Shota Rustaveli should be mentioned first of all. In fact, the main

concepts at the basis of multiculturalism (inter-national, gender, confessional etc.) are reflected in their works. The classics, reflecting the influential aspects of multiculturalism, shaped the period dubbed 'the Renaissance of the Orient' by scholars.

The experience of relations with the Abkhaz and Ossetians is also interesting. In the Soviet period in Georgia instruction in Abkhaz and Ossetian schools was in the respective mother tongues, at a time when no such schools existed in the Russian Federation. As a result of the efforts of the mass media of Russia, political conflicts were presented as ethnic confrontations, as in Nagorno-Karabakh, which contradicted the principles of tolerance and multiculturalism that characterized our people.

Special mention should also be made of the role of Baku International Multiculturalism Centre. The creation of a branch of the Centre in Georgia accelerates the process of understanding multiculturalism and stimulates research in this area.

7.15. Multiculturalism in Moldova

The Constitution of the Republic of Moldova was adopted on 29 July 1994, announcing the primacy of international law and liberties. The Constitution approved the Moldovan language written in the Latin alphabet as the official language of the country, and defined the status of other languages spoken in the country. The Russian language was given a special status, reflecting its difference from other regional languages. The preamble to the Constitution of the Republic of Moldova declares that the government will try *'to protect the interests of the ethnic minorities living with the Moldovans in the Republic of Moldova'*.

Article 10 covers the unity of the people and their right to national identity. The second clause of Article 10 declares that *'The State recognises and guarantees all its citizens the right to the preservation, development and expression of their ethnic, cultural, linguistic and religious identity.'* (In other words, it ensures the right to the forms of identity listed in this article.)

Article 13 of the Constitution regulates use of language in the country. Paragraph 1 declares Moldovan based on the Latin alphabet the state language. Paragraph 2 acknowledges and protects the right to the preservation, development and use of the Russian language and other languages spoken in Moldova.

The Constitution recognizes that all citizens are equal before the law and public authorities, *'regardless of theit race, nationality, ethnic origin, language, religion, sex, opinion, political affiliation, property or social origin'*. (Article 16)

Article 35 on education enshrines the right of the individual 'to choose the language of training and education according to the law'.

According to Paragraph 18 of the law, the government guarantees the rights of citizens to study in the Moldovan and Russian languages in preschool nurseries, general secondary schools, technical, professional, high and higher educational schools. The government also creates conditions for citizens of other nationalities to exercise their rights to education and upbringing in their mother tongues (Gagauz, Ukrainian, Bulgarian, Hebrew, Yiddish, and other languages)[*].

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[*] It should be noted that this right was reflected in the Constitution of 1978 too: Article 3.4 concerns 'the equal rights of the citizens of other nationalities of the Moldova Soviet Socialist Republic ... that they have the right to use the languages of other peoples of the USSR along with their native language'. Under Article 43 the citizens of the Moldova SSR have the right 'to education in their native language'. It should be acknowledged, however, that the latter clause here did not function, as the education system in Soviet Moldova was built on the Moldovan and Russian languages.

Chapter 6 covers language in names and information. According to Article 24 the names of squares, streets, blind-alleys and districts are in the official language of the country, except in areas inhabited by the Gagauz where they are in the Gagauz language. In the villages where the majority of the population are Ukrainians, Russians or Bulgarians, these names should be in the appropriate local language. The texts of advertisements, notifications, announcements and other types of visual information are in the official language of the country, but in the appropriate territories should be translated into Russian or Gagauz. The names, labels and marks on goods produced in the country, instructions concerning these goods, and all other visual information should be in the official language of the country and in Russian. In rural areas where the majority of the population are Ukrainians, Russians, or Bulgarians, the said information should be in their languages.

Chapter 7 determines state protection of languages, setting out legislation on language and determining responsibility for its violation.

This act of legislation adopted on the eve of the fall of the Soviet Union acted as Moldova's linguistic credo during the country's transition. It guided relations among the peoples living there and formed the basis of numerous normative-legal acts, including the Constitution.

One of the inalienable rights of man is the protection of national and cultural identity, which is enshrined in domestic normative and legal acts of the Republic of Moldova and in the many international treaties that the Republic has signed.

The interests in the problems of national minorities in Europe are echoed in the new democratic countries. It should be noted that international normative and legal acts have priority over local legislation. The young Republic of Moldova, which has chosen

the road of integration to Europe, was bound to pay attention to this problem. Perhaps, there was another aspect to this interest too. The Russian language, as a widespread means of official communication, was important amongst the languages of the multi-ethnic population of this region and became one of the most popular languages in inter-ethnic communication.

As noted above, after the independence of Moldova the situation of the Russian language changed, but the level of knowledge of the Moldovan language in society was not enough for it to replace Russian. At the same time, the process of national revival increased interest in the languages and cultures of ethnic minorities. It was beneficial because it distracted the people's attention from the Russian language. It would also pave the way for the mother tongue of the national minority to function as a means of communication among the Russian ethnos, and for the Moldovan language to be sustainable as the main language of communication among all nations within the country.

The Labour Code of the Republic of Moldova enshrines the protection of ethnic rights. The code forbids any discrimination on racial, national, and religious grounds. This protection is also enshrined in the law 'On the judicial system', the Code on Legal Violations and the Criminal Code of the Republic of Moldova and in other legal documents.

The rights of national minorities are also enshrined in the following legislation: on identity documents in the national passport system, on television and radio, on the television and radio code of the Republic of Moldova, on media, on religious beliefs, on judicial authority, on advertisements, on the acts of citizenship and on culture. The law enshrines the right of the individual to enjoy their culture, regardless of national affiliation, social status, language and other issues.

Law № 382-XV (19 July 2001) adopted by the Parliament of the Republic of Moldova 'On the legal status of persons belonging to national minorities and their organizations' was a new step in the development of legislation concerning Russian-speaking citizens. This document occupies a special place among the normative acts that regulate many problems in interethnic relations. The final draft of the law was presented by a group of parliamentarians to parliament in May 1997. The law was adopted in the first reading in July 1997. Later, a number of provisions were changed in accordance with the framework Convention on the Protection of National Minorities, ratified by the Republic of Moldova in 1996. A number of laws and other previously adopted legal acts had to be changed in line with this new law.

In the last 20 years the Republic of Moldova joined many international normative-legal acts, some of which cover legal guarantees for national minorities as well. According to a decision of Parliament dated 10 September 1991 (No. 707 – XII) 'On the association of the Republic of Moldova to the international legal acts on human rights' the Republic of Moldova acceded to the full package of international documents. Particular mention should be made of the International Convention on the Elimination of All Forms of Racial Discrimination, the Copenhagen Meeting of the OSCE Conference on the Human Dimension, the Charter of Paris for a New Europe, the Convention on the Prevention and Punishment of the Crime of Genocide, the Final Act of the Conference on Security and Cooperation in Europe and the Convention Against Discrimination in Education.

The Republic of Moldova joined the International Convention on the Elimination of All Forms of Discrimination (it came into force in the Republic of Moldova on 25 February 1993), the Convention for the Protection of Human Rights and Fundamental Freedoms and

the Additional protocol on the rights of minorities (1201) to the European Convention on Human Rights of the Council of Europe. Analysis of the international legislative acts joined by the Republic of Moldova in the years of independence, and its domestic ethnic and civil legislation reveals a dynamic in the development of a normative-legal base to ensure the rights and freedoms of national minorities. But there have been inconsistencies in this situation at different stages. The various political forces in government in Moldova throughout its independence have displayed complete indifference to the non-majoritarian ethnos, including the ethnic and civil interests of the Russian-speaking population.

There are many Russian-language mass media in Gagauzia, while the amount of literature published in Gagauz is also growing. The main issues covered by the media are national identity, regional news, the economy and culture. Newspapers and magazines are published in Russian, Moldovan and Gagauz.

There is an education system functioning for the national minorities in three languages in the Republic of Moldova:

1. Schools where the language of instruction is Russian (20.3%);

2. Schools where the language of instruction is Russian, but the mother tongue is taught as a discipline: Ukrainian – 55, Gagauz – 32, Jewish – 2, Polish – 1, German – 1;

3. Experimental schools where the language of instruction is the mother tongue in the primary and secondary stages in separate classes (Ukrainian and Bulgarian). [*]

Schools with Russian-language instruction are also considered educational institutions for the national minorities.

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[*] These figures are from 2006. Никитченко А. Система образования к полиязычному и мультикультурному образованию. Материалы международной конференции, 5-6 декабря 2006. Кишинэу, 2008, стр. 61-73.

On 4 May 2016, a branch of Baku International Multiculturalism Centre opened in the capital of the Republic of Moldova. The executive director of the branch is the well-known lawyer, former Ombudsman Aurelia Grigoriu.

7.16. Multiculturalism in Israel

The Holocaust was the result of the policy of anti-Semitism pursued by the ruling circles of the Third Reich during World War II. The word holocaust in translation from the Greek means 'completely burnt' or 'reduced to ashes'. It is used in both broad and narrow meanings. In its broad meaning it is a massacre that physically exterminates people and social groups. But in its narrow meaning holocaust means the genocide carried out against the Jews. From the beginning of World War II Hitler's Nazi Germany sought to exterminate the Jews and decided to settle them in ghettos created in Polish territory. During World War II approximately six million Jews were murdered as a result of massacres not only in the Nazi Germany of Hitler, but also in the territories of Europe occupied by Germany, as well as in the USSR. During World War II, the majority of the Jews exposed to fascist oppression were exterminated in the concentration camps, including Auschwitz-Oswiecim, Sobibor, Treblinka, Plaszow, and Dachau. Only a few Jewish prisoners survived. The United Nations adopted a resolution declaring 27 January Holocaust Memorial Day from 2005.

The Jews exposed to the tragedy of the Holocaust were able to create their state in the aftermath of World War II. According to the resolution of the UN General Assembly, dated 29 January 1947, the independent Israeli state was declared on the territory of Palestine from 14 May 1948. Since then Israel has used the melting

pot model of multiculturalism implemented in the USA to manage its ethnocultural diversity. Today 42% of world Jews live in Israel. Newcomers from the diaspora maintain their past but also enter the process of integration into Zionist culture on the basis of the melting pot system. According to figures from the Organization for Economic Cooperation and Development one million four thousand Jews moved to Israel from different countries in the last 25 years. Israel is now attempting to unify the idea of nationalism (a 'Zionist state' or 'Jewish state') with the notion of a modern liberal state. The first term refers to the number of Jews and the latter to the symbols and values based on Jewish traditions. As a liberal democratic state with a system of cultural autonomy, Israel guarantees the rights of all citizens. The guarantee of these rights is at a higher level than in some developed European countries.

For decades Jewish leaders gave up the idea of Israeli imperialism. In this sense, Israel is a common Jewish project. In surveys of Jewish youth in the USA 20 per cent of respondents say that Israel occupies an important place in their identity. In order to be an Israeli, you need to be part of it in some way. But this does not mean that you should deny the Jewish state and democracy.

Until the early 1960s a cultural war was under way between the Arabic and Hebrew languages. Even, the publication of newspapers in Hebrew was prohibited. In the 1970s about 700,000 Arabs moved to Israel from the Arab countries.

When the melting pot began to fail in the 1970s and 80s, another Israel seemed to emerge on the political arena. With the emergence of the Black Panther movement, society was ready to recognize 'the other' in the management of culture. As a consequence, delimitation occurred between the first and second elite cultures of Israel which had found their place in mass culture; in other words, distinctions appeared in all sorts of things, from music to clothes, even in traditional management.

In the 1990s the situation changed again. Israel was ready to welcome a wave of immigrants known as the 'golden million'. These were the newcomers from the former Soviet Union who included many lawyers, journalists and army officers. Many of them were specialists in education, high technology and other fields, who were lacking in the traditional first and second elite of Israel.

The term 'golden million' referred to the million Jews who came from the former Soviet Union. They are called the new Ashkenazis – the third Israel. They also include Sephardi Jews from Central Asia and the south Caucasus. Israeli society accepted it. In the 1970s, had you asked someone what he thought about having a school, a kindergarten, a newspaper and a television channel in Russian, he would have replied, 'Why?' Now they answer would be 'Why not?'

One of the major symbols of Israeli multiculturalism is Jerusalem – the Holy City. As the centre of three world religions, the city attracts many tourists.

Roughly 7,000 Jewish families moved from Azerbaijan to Israel. They were Ashkenazi (European) Jews and Mountain (Sephardi) Jews who moved there in the early 1990s. According to unofficial information, 7,000 or 8,000 ethnic Azerbaijanis live in Israel. They have mainly settled in the cities of Acre, Haifa, Hadera and Tel Aviv. Some 53,000 Mountain Jews from Azerbaijan live in Akko, where they form 12 per cent of the population. They never forget Azerbaijan and always remember the Land of Fire. In this sense, multiculturalism has an old history in Israel and has already become reality.

On 3 May 2016, the Israeli branch of the Baku International Multiculturalism Centre was established in Israel. Its executive director is the political scientist Arye Gut.

7.17. Multiculturalism in Indonesia

Indonesia has a population of 230 million, the majority of whom belong to the Austronesian group of over 300 ethnicities and ethnic groups. According to the 2010 census, over 1,340 different nations and ethnicities live in this country. This important difference is the result of different approaches to the issue of ethnic groups. For example, some sources consider the Cheribons to be an ethnic group, while other sources suggest that the Javanese are the titular ethnos. The Betawi and Bantenese peoples are also considered either ethnicities or titular ethnoses.

There are also other non-aboriginal ethnic groups living in Indonesia, which migrated from other countries. Most of them are Chinese. Ethnic Chinese live in all parts of the country, but the majority of them live in the big cities. Migration of the Chinese to Indonesia dates a long way back in history, but their mass migration began in the 16th century. Traditionally, they have controlled much of the economy of Indonesia. Therefore, relations between the local people and migrant Chinese have always been tense. These conflicts became much worse during the presidency of General Suharto. In that period the exacerbation of sociocultural conflicts between the Chinese and the local people and the ban on Chinese people speaking in Chinese made some deny their ethnicity.

Migrants from India and the Arab countries form communities in various regions of the country, especially in big cities. There are fewer Europeans and people born of mixed marriages of Europeans and Indonesians. Most of them either moved to different countries, especially to the Netherlands, or were repatriated after World War II and the independence of Indonesia.

The official language of the Republic of Indonesia is the Indonesian language. The Indonesian language is compulsory in all general secondary schools, according to the Constitution. Almost all the population of the country knows their ethnic language as well as the official language. According to a report issued in 2009, 719 living languages are spoken in Indonesia.

Indonesia is a secular country, but religion plays an important role in the life of the Indonesian people. It is expressed in the ideology of the Indonesian people, Pancasila – 'belief in the one God'. According to the constitution adopted in 1945, all citizens have religious freedom. Legislation adopted in 1965 envisages government help for the major religions – Islam, Protestantism, Catholicism, Hinduism and Confucianism.

Interreligious and interethnic relations in Indonesia have not always been friendly. Clashes between different ethnicities and religions broke out in the last centuries of Indonesian history. These clashes became more regular in the 20th century. At different periods the government has itself adopted decisions fostering tolerance or discrimination. For example, during the Orba regime (Orde Baru or New Order) new laws were passed against the ethnic Chinese, restricting their cultural and religious practices, especially Buddhism and Confucianism. In 1966 and 1998 President Suharto made an attempt to decrease the number of Muslims in the government and to increase the number of Christians. In the beginning of 1990 there were two groups in military government who had different views on making Indonesia an Islamic country. The group headed by General Prabowo struggled to create an Islamic state in Indonesia, while Wiranto's nationalist group sought to establish a secular government.

The ethno-confessional conflicts in Indonesia have both shared and unique causes. Most of the conflicts are deep-rooted, but

the most recent ones are the result of critical conditions in socio-economic and political life. Therefore, the government is carrying out various projects to improve the socio-economic condition of the people, to promote tolerance and stable relations among followers of the officially recognized religions and to establish integration among ethnic groups, in short, to shape a multicultural environment.

Questions

1. What can you say about the role of Anglophones and Francophones in the formation of Canadian multiculturalism?
2. What is the definition of the 'melting pot'?
3. What can you say about the civil rights movement in the USA?
4. What is the role and function of immigrants in the formation of multiculturalism in the USA?
5. What can you say about the history of Australian multiculturalism?
6. What are the basic principles of multiculturalism in Australia?
7. What are the main features of French multiculturalism?
8. What are the main features of German multiculturalism?
9. What are the distinguishing features of the Swiss Confederation?
10. What is the official language of Switzerland?
11. What is the role of multilingualism as a language factor in the formation of Swiss multiculturalism?
12. What is the difference between multiculturalism in Switzerland and multiculturalism as practised in other West European countries?
13. What can you say about religious diversity and religious identity in Switzerland?

14. What are the main reasons for the formation of a multicultural society in Portugal?

15. What are the key features of emigration in Portugal?

16. What ethnic groups live in Portugal?

17. In what way does flamenco embody the multicultural environment of Spain?

18. What ethnic groups live in Spain?

19. Why was General Franco's project for a 'Unified' Spain not realized?

20. What can be said about the role of migrants in the formation of the multicultural environment in modern Spain?

21. What city is the centre of three world religions?

22. What are the main features of Italian multiculturalism?

23. Under what conditions do other religious communities operate in Italy, alongside the Roman Catholic community?

24. What is the documentary basis for the protection and preservation of linguistic minorities in Italy?

25. What are the arguments of opponents of multiculturalism in Turkey?

26. What are the arguments of proponents of multiculturalism in Turkey?

27. When did the trend for multiculturalism begin to manifest itself in a more active way in Turkey?

28. What is the main reason for the growth of ethnocultural diversity in Russia in modern times?

29. What are the main features of Russian multiculturalism?

30. What are the key features of multiculturalism emerging in Georgia?

31. Is the demand for ethnic minorities in Georgia to learn the language of their new homeland sufficient to shape a loyal attitude towards the country of residence?

32. What are the reasons for giving the Russian language special status in Moldova?

33. Which laws enshrine the protection of the rights of national minorities in Moldova?

34. What is the significance of the law 'On the rights of persons belonging to national minorities and on the legal status of their organizations' adopted by the Parliament of the Republic of Moldova on 19 July 2001?

35. How did the collapse of the Soviet Union affect the multicultural situation in Israel?

36. Which religions are officially recognized in Indonesia and what kind of state-religion relationships are there in the country?

37. What is the largest non-aboriginal ethnic group in Indonesia?

38. How many living languages are used in Indonesia?

39. Do you consider it right that the conflicts in Abkhazia, South Ossetia and Nagorno-Karabakh are presented as ethnic conflicts in the mass media of some countries? Why?

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